

Sociology and Social ... Research ...

AN INTERNATIONAL JOURNAL

Albion Woodbury Small 217
JOHN B. EDLEFSEN

Howard W. Odum and Sociology 224
LEE M. BROOKS

Union-Management Cooperation 230
CHARLES B. SPAULDING

Marital Status and Mental Illness 237
ROBERT M. FRUMKIN

Social Distance and College Students 240
C. M. STEPHENSON AND C. G. WILCOX

Types of Immigrant Singing Societies 242
IRVING BABOW

Sociology Programs for Television 248
J. ROY LEEVY

Social Change in Lebanon 254
EMORY S. BOGARDUS

Pacific Sociological Notes 261

Social Problems and Welfare 262

Peoples and Culture . . . 269

Social Theory and Research 276

Other Books Received . . . 288

VOL. 39

MARCH-APRIL 1955

No. 4

YEARLY SUBSCRIPTION, \$3.50

SINGLE COPIES, 70 CENTS

Sociology and Social Research

AN INTERNATIONAL JOURNAL

PUBLISHED BIMONTHLY AT THE UNIVERSITY OF SOUTHERN CALIFORNIA
UNIVERSITY PARK, LOS ANGELES 7, CALIFORNIA

YEARLY SUBSCRIPTION, \$3.50

SINGLE COPIES, 70¢

Entered as second-class matter March 31, 1936, at the post office at Los Angeles, California, under the act of March 3, 1879.

Editor

Emory S. Bogardus

Managing Editor

Martin H. Neumeyer

Associate Editors

Harvey J. Locke

George B. Mangold

Bessie A. McClenahan

Edward C. McDonagh

John E. Nordakog

James A. Peterson

Georges Sabagh

Melvin J. Vincent

University of
Southern California

Advisory Editors

Herbert Blumer.....	University of California
Leonard Broom.....	University of California, Los Angeles
Ernest W. Burgess.....	University of Chicago
F. Stuart Chapin.....	University of Minnesota
George M. Day.....	Occidental College
John L. Gillin.....	University of Wisconsin
A. B. Hollingshead.....	Yale University
William Kirk.....	Pomona College
Paul H. Landis.....	State College of Washington
Andrew W. Lind.....	University of Hawaii, Hawaii
George A. Lundberg.....	University of Washington
Radhakamal Mukerjee.....	Lucknow University, India
Meyer F. Nimkoff.....	Florida State University
Howard W. Odum.....	University of North Carolina
Pitirim A. Sorokin.....	Harvard University
Leopold von Wiese.....	University of Cologne
Kimball Young.....	Northwestern University
Florian Znaniecki.....	University of Illinois

Contributed materials which appear in *Sociology and Social Research* do not necessarily express the opinion or the policy of the editorial staff and publisher.

PUBLISHED BY

UNIVERSITY OF SOUTHERN CALIFORNIA PRESS
UNIVERSITY PARK
LOS ANGELES 7, CALIFORNIA

SOCIOLOGY AND SOCIAL RESEARCH

March-April 1955

ALBION WOODBURY SMALL ONE OF THE FATHERS OF AMERICAN SOCIOLOGY

JOHN B. EDLEFSEN
The State College of Washington

It seems particularly appropriate at this time to review some of the contributions to sociology of Albion W. Small. The one hundredth anniversary of his birth occurred in 1954. He had the distinction of having organized the first department of sociology in the United States and deserves recognition as one of the fathers of American sociology.

A brief biographical sketch will serve as an introduction to this attempt at an estimation of his work. Dr. Small was born in Buckfield, Oxford County, Maine, May 11, 1854. His people, who were mostly farmers, had lived in that region for some two hundred years. His father held a D.D. degree and filled Baptist pastorates in Bangor, Maine, and later in Portland, Maine. After high school Albion W. Small attended Colby College, from which he graduated in 1876. There is some question whether Dr. Small intended to study for the ministry. In any event, he did enter Newton Theological Institution, but with the expressed purpose of preparing for a teaching career.

In 1874 Small's father had been called to the First Baptist Church of Fall River, Massachusetts. This enabled him to afford some foreign study for his son, who spent the year 1879-80 at the University of Berlin and the next year at the University of Leipzig. Small also spent some time at Weimar and at the British Museum. While at Weimar, he met and married Valeria von Massow, daughter of a German general.

Before completing his Ph.D. degree in Germany, Small was called to Colby College, where he taught political economy, history, and public speaking. In 1888 he was granted a year's leave to complete his Ph.D. at Johns Hopkins University. At the completion of that year he was appointed president of Colby College.

In 1892 he accepted the appointment as head professor of social science at the University of Chicago, mainly because of his interest in the new field of sociology. The University president had given him the

assurance that he could develop a department of sociology at Chicago. Thus, Dr. Small had the distinction of developing the first such department in the United States. Within a few years he was made dean of the Graduate School of Arts and Literature, a position he held until retirement in 1924.

Dr. Small is also to be credited with organizing and developing the *American Journal of Sociology*, which was the first sociological journal in the world. The first issue appeared in July 1895 under Dr. Small's editorship, and he was still serving as editor at the time of his death in 1926. He wrote several books and many articles. Chief among his books were *An Introduction to the Study of Society* (1894) (Small and Vincent), *General Sociology* (1905), *Adam Smith and Modern Sociology* (1907), *The Cameralists* (1909), *The Meaning of Social Science* (1910), *Between Eras, from Capitalism to Democracy* (1913), and *Origins of Sociology* (1924).

A strong ethical vein runs through all of Small's writings. His ethics took the form of the Christian conception of the brotherhood of man. No doubt, his strict religious training at home as a boy and his active participation in church affairs during adulthood maintained his interest in the field of ethics. Possessed of this ethical orientation, he could not but be seriously concerned with social improvement. The reformism of the late nineteenth and early twentieth centuries along with the influence of the rapid urbanization of Chicago, with its commercial and industrial growth accompanied by economic exploitation, labor, conflict, and political corruption, were environmental factors also conditioning Small's reform point of view.

Social science, he said, particularly sociology, must furnish the criteria for social action. Sociology should analyze society in terms of moral philosophy, he claimed.

Probably the most substantial of Small's works was his *General Sociology*, published in 1905. But before discussing it, mention should be made of his first major publication, *Introduction to the Study of Society*, in which Dr. George M. Vincent collaborated. This was published in 1894 and was a pioneer in the sociological textbook field. It dealt with the origin and scope of sociology, the evolution of groups and communities, and contained a section on social psychology. That it is considered rather archaic now is indicative of the progress of social science since 1894.

The first part of *General Sociology* was a review of the stages and contributions in the history of sociology. Then came sections presenting

a brief interpretation of Spencer and Schaeffle, followed by a presentation of Ratzenhofer's conception of sociology as primarily a classification of human interests and an analysis of their significance in the social process. Next followed sections discussing society as a process of adjustment by cooperation between associated individuals. The work concluded with sections wherein the social process was considered first as a system of psychical problems, then as a system of ethical problems, and finally as a system of technical problems.

The notion of human interests and their social control appears as the central element in Small's writings. As was mentioned above, Dr. Small studied for two years in German universities. There, apparently, he was greatly influenced by Gustav Schmoller and Adolph Wagner, well-known economists and state socialists. They sharpened Small's concern for the subject of conflict of interests and classes in human society. He early formulated a schedule of human interests in six groups:¹ (1) the primary or "Health Interest" subdivided into three constituent elements—the "Food Interest," the "Sex Interest," and the "Work Interest"; (2) the "Wealth Interest"; (3) the "Sociability Interest"; (4) the "Knowledge Interest"; (5) the "Beauty Interest"; and (6) the "Rightness Interest."

He felt that there was no human act that could not be accounted for by a combination of these interests. Cultural differences arise from the variations in the environment and variations and permutations of these six elementary interests.

How these interests emerge in society, their conflicts and adjustments in the form of group activity are subjects fundamental to sociology, according to Small. He maintained that the social process is incessant reaction of persons prompted by interests that in part conflict with the interests of their fellows and in part agree with the interests of others.

Small felt very strongly that we must disarm the prejudice that nations are merely political organizations. He wrote that "the modern state is both a political organization and an economic system, but it is much more. The state is a microcosm of the whole human process. The state is the cooperation of the citizens for furtherance of all the interests of which they are conscious."²

Dr. Small emphasized that it is the function of the social process to increase the sum total of human satisfactions through an ever more perfect realization of vital human interests. Here again his ethical values are evident:

¹ Albion W. Small, *General Sociology* (Chicago: The University of Chicago Press, 1905), Chap. XIV.

² *Ibid.*, p. 226.

If we are justified in drawing any general conclusions whatever from human experience thus far, it is safe to say that the social process tends to put an increasing proportion of individuals in possession of all the goods which have been discovered by the experience of humanity as a whole, and that all social programs should be thought out with a view to promotion of this tendency.³

Perhaps the most striking of Small's works was his *Between Eras: From Capitalism to Democracy*. It is a thorough evaluation of capitalistic institutions. It is the most direct appeal made by Small for improving and making more effective the capitalistic system, although this demand for reform appears in all his writings.

Between Eras is written in the form of dialogues, which makes it awkward reading. It is the case history of a Chicago strike wherein the workers demand a share in the control of the business. It is filled with dialogues taken from workers' meetings, Sunday sermons, the discussions of interested educators and other nonparticipants, and for further color contains intimate discussions of the owners' and managers' families. Even a love affair between a labor leader and the daughter of the factory owner is included in the story. Both the strike and the love affair end successfully. Small attempted to prove the lack of ethics in certain aspects of the profit economy.

That Dr. Small's intense interest in ameliorating the inequities of capitalism remained throughout his life is shown in the following quotation taken from his last book, *Origins of Sociology*. It was written in reply to a statement by Chancellor Day of Syracuse University, who attacked any suggestion for modification of the *status quo*.

... Chancellor Day's demand really is that the millions of living men, whose ancestors destroyed feudalism, and whose nearer ancestors destroyed political absolutism, and substituted constitutionalism, shall sit still and be content while a few men who have made money complete their work of nullifying democratic constitutions and of bringing the civilized world under the dominion of capitalistic oligarchy...⁴

His general program for solving the problem was one of following the middle road and gradualism. Cooperation is the key, and he felt it is especially necessary for the capitalist class to realize the need of cooperation with the workers.

The third and fourth of Dr. Small's major publications were *Adam Smith and Modern Sociology*, published in 1907, and *The Cameralists*, published in 1909.

³ *Ibid.*, p. 522.

⁴ Small, *Origins of Sociology* (Chicago: The University of Chicago Press, 1924), p. 256.

Small's fifth book, *The Meaning of Social Science*, contained the major theses that knowledge of society must be a unity, even though specialization in different types of investigation is essential; that there can be no adequate social science which does not take into account all phases of human experience and their interaction with each other; and that the chief purpose of social science is to arrive at a valid appraisal of human values with the aim of aiding the creation of a more adequate and just social order. The following is one of his more decisive statements upon these points appearing in this book.

Whatever else may be true or false about sociology, its reason for existence is something which does not shut it off nor set it apart from other social sciences. On the contrary, its essence is an assertion which must be the center of all sane social science, namely, that knowledge of human experience cannot at last be many; in the degree in which it approaches reality it must be one knowledge.⁵

It would be incorrect, however, to judge Small's intense concern over the excessive departmentalizing of the social sciences, with the resulting suspicion, jealousy, narrowness, and incomplete analyses of social situations, on the basis of this single volume. His objection to this trend constitutes a leading thread running through all of his writings. In *General Sociology* he insisted that the human interest demands knowing the human whole. Sociologists have broken into the goodly fellowship of the social scientists, he wrote, but have thus far found themselves frankly unwelcome guests. They have a mission, however, which will not always be unrecognized, he believed. Sociology "will be an abortion until it is a successful integration of the genetic and static and teleologic and technologic elements involved in the social process, and consequently in sociological theory."⁶

Dr. Small's continuing interest in this problem is further shown by the fact that in one of his last published reviews, he came back to the matter with a statement which is perhaps as applicable today as it was at the time Small wrote it.

The social scientists have manifested a maximum of short-diametered clannishness each toward his own kind, and a minimum of magnanimity toward everybody else. The result has been stunted and shriveled social scientists and social science.⁷

Dr. Small's last book was his *Origins of Sociology*, published in 1924. It is an interesting and comprehensive history of outstanding tendencies

⁵ Small, *The Meaning of Social Science* (Chicago: The University of Chicago Press, 1910), pp. 9-10.

⁶ Small, *General Sociology*, p. 26.

⁷ *American Journal of Sociology*, 1925, p. 89.

in German social science during the nineteenth century. Particular emphasis is given to those influences originating in Germany which helped to shape American social science between 1800 and 1900. The following topics are used to illustrate the development of social sciences in Germany during the nineteenth century: the Savigny-Thibaut controversy as illustrative of the development of the concept of continuity in the historical and social process; Eichorn's illustration of the multiplicity of social and historical situations; Niebuhr's insistence upon the scientific scrutiny and evaluation of historical sources; Leopold von Ranke's insistence upon adequate documentation in historical writing; the collection and use of archives; the development of systematic historical methodology; cameralism and the rise of objectivism; the rise of systematic economics with Adam Smith and the Classical school; the development of economics along the lines of comparative economic history by Wilhelm Roscher; Karl Menger and the development of the psychological point of view in economics; Karl Knies and the reappearance of the ethical factor in economic discussion; the Schmoller-Menger controversy over the relative value in the utility-valuation analysis and the historical method in economic science; Schaeffle, Schmoller, Wagner, and the professorial socialists, who insisted upon the social and ameliorative point of view in economic and political activity; the Treitschke-Schmoller controversy—the individualistic versus social point of view in government; the contributions of Albert Schaeffle in the way of introducing the sociological approach to economics; the work of the Ahrens-Von Mohl group in developing the sociological orientation in German political science; and, finally, the rise of the American sociological movement.

As the above review of the contents of *Origins of Sociology* suggests, Small was greatly impressed by certain German social scientists. Indeed, he said that the German scientific historians were the true founders of sociology. This position necessitated a criticism of Comte, and incidentally of Ward, whom Small greatly admired. Small's position on this question is interesting.

The present writer feels bound to emphasize the conviction that Ward improvised an entirely mistaken interpretation of cause and effect when he led Americans to believe that we owe sociology to Comte. This myth, which Ward started into circulation, has ever been accepted as self-evident truth. In fact, at the time of publishing *Dynamic Sociology*, Ward had given no serious or at least no adequate attention to the antecedents of the demand which he voiced for a new science of society. This reading of the actual facts is in no sense an estimate

of the merits of Comte. . . .The present contention is that the evolutionary process in American sociology actually found comparatively little use for Comtean elements and that the efficient cross-fertilization came from the German tradition.⁸

It is not the purpose of this reviewer to either condemn or applaud Small for criticizing Comte's position as a founder of sociology. As House said, "The influence actually exercised by Comte upon the subsequent development of the social sciences is more difficult to determine than is the case with some of the other nineteenth century pioneers."⁹

Small does, however, deserve credit for doing more than any other writer to make the fundamental contributions of modern German social science available to American readers. His work as a historian of sociological thought is of considerable value. He also deserves recognition, among other things, for his insistence that if sociology is to be justified it must be through its contributions to the triumph of scientifically guided social betterment. His writings clearly indicate that he worked hard to develop a sociological attitude toward ethics and to identify both with a broad and comprehensive view of social justice and human happiness.

It is justifiable to criticize Small for his manner and style of writing. He lacked many of the qualities which go to make an attractive writer. He was rather verbose and rambling, and guilty of too frequent repetition. These weaknesses, along with a confusing style of phrasing, cause most of his works to be tiring and difficult reading.

Aside from these weaknesses, with which many writers seem to be afflicted, Small truly deserves recognition as one of the fathers of American sociology.

⁸ Small, *Origins of Sociology*, pp. 315-16.

⁹ Floyd N. House, *The Development of Sociology* (New York: McGraw-Hill Book Company, Inc., 1936), p. 118.

SOME CONTRIBUTIONS OF HOWARD W. ODUM TO SOCIOLOGY

LEE M. BROOKS
University of North Carolina

A blue-domed day in his beloved Chapel Hill, the distant tolling of the campus bell, the encircling family and friends from near and far; brief prayers, eloquent silence, reverent gratitude—a symbolic graveside farewell to him who was wont to say “Not all of time is now,” and whose life exemplified the meaning of the Scripture: “To him that hath shall be given. . . .” Could it be that this animating force had left us at the threshold of his retirement, he whose voice and pen had kept working on unfinished chapters even as final shadows crossed his bed of illness? Could it be? The question came from India and New Zealand, from Hawaii and the many mainland States, from South America and Europe to the East.

Whence did he come, this man of giant mind, of gentle heart, and of dedicated striving? How did he reach such eminence and esteem? To glimpse his stature and his major steps, one must see at least in outline something of his background and his courageous venturings which in these brief remarks must be viewed together.

Howard W. Odum was born on a modest farm in Georgia, one of eight children, a far cry from plantation wealth but near to the voice of duty and goodness in a godly home. His bachelor's degree was earned from Emory University in 1904. Then intervened a year of public school work, followed by three more years as instructor in classics at the University of Mississippi, whose master's degree he received in 1906.

But, sensitive and troubled by the contemporary conditions of people and land, his questing mind turned toward science. In 1909, his first earned doctorate: psychology under G. Stanley Hall at Clark University; and a year later, another Ph.D. (Sociology) under Franklin H. Giddings at Columbia University. Both dissertations were based on insights gained in Mississippi about Negroes, their religious folk songs, their social and mental traits. Recurrently the Negro was to appear titled in song and color as the dominant part of his folk literature and as a prominent theme in his folk sociology during the next four decades. Note the first two sentences of his dissertation of 1909:

To know the soul of a people and to find the source from which flows the expression of folk-thought is to comprehend in a large measure the capabilities of that people. To obtain the truest expression of the folk-mind and feeling is to reveal much of the inner consciousness of a race.¹

Over forty years later he was still writing on folk sociology with vast scholarly outreach—with plans for a completed volume to be published early in his retirement—considering it as a subject field for the historical study of total human society and the empirical study of group behavior. He saw it as a general sociology on the level of social theory with concepts “resting solidly upon real situations and continuing needs.”²

Another mid-century challenge and opportunity faced the South and the Nation. Here are some of his last words written from his bedside in October 1954 for a paper to be read to the American Council on Education:

Nothing in our educational history is more striking than the steady pressure of democracy upon its universities to adapt them to the requirements of the people . . . Making public education the open sesame to good citizenship and equality of opportunity for all men has been a basic assumption of the “American Dream.”

For Odum, the Supreme Court's decision on segregation was in keeping with “real situations” and continuing needs of people.

His *Social and Mental Traits of the Negro*, the second doctoral thesis (1910), came before science had re-evaluated that race. Despite its tributary flaws, its main stream was broadly objective, something missed by two critical white women—one a Northern member of the year-old N.A.A.C.P., who wanted the volume banned; the other a Southern writer in the *Outlook*, who said she went half way through the book before it dawned upon her that its author was a Northerner!

Between 1910 and 1920, Odum's sequence started with two years of municipal research in Philadelphia; then came seven years of teaching and administration at the University of Georgia plus one year as dean of liberal arts at Emory University. He came to the University of North Carolina in 1920 as Kenan Professor of Sociology to build the Department which he was to head for more than thirty years (1920-54). State, region, and nation must be given scientific study with results channeled to the people's benefit, and so, also in 1920, he set up the School of Public Welfare, later to become the School of Social Work with its own dean.

¹ “Religious Folk-Songs of the Southern Negroes,” *American Journal of Religious Psychology and Education*, 3:265-365.

² See *Social Forces*, 31:193-223.

The period 1920-30 was one of growing power and production for both Odum and his department. The journal *Social Forces* (1922) and the Institute for Research in Social Science (1924) were initiated and carried forward by Odum, for he had magnetic power to attract funds from Foundations. He served as editor of the journal until his death and as director of the Institute until he voluntarily resigned in 1944. While their policy and program have emphatically avoided provincial limitations, *Social Forces* and the Institute have been facilitators of sociological productivity for faculty and students.

Odum's organizing skills were manifest in his first four years in North Carolina: the Department of Sociology (anthropology was added in 1946), the School of Public Welfare, the Journal, and the Institute—a fourfold contribution. In this, as in later periods, his leading participations in special conferences and institutes were too many for listing. The Department by the late 1920's had gathered momentum, had gained in faculty and student strength, had graduated M.A.'s and Ph.D.'s to whom Odum often referred with pride. Growth continued so that since the early 1930's the Department has enjoyed national and international recognition.

Of his writings only brief mention will be made here because a complete list appears in the March 1955 issue of *Social Forces*. For twenty-five years he averaged a book a year plus some 200 articles, monographs, and bulletins published in his total time-span.³

His versatility of mind and pen, the manifold character of the contributions are such as to make difficult any special selection among his books and emphases. His *Southern Regions of the United States* (1936), *Understanding Society* (1947), and *American Sociology* (1950) are peaks of research scholarship. These three works alone would be a foundation for durable fame. Not yet widely recognized, so it would seem, is his concept of the *technicways* as discussed in Chapter 12 of *Understanding Society*:

In the modern civilized world, at least in the supertechnological area, the old, slow-growing order of folkways, mores, and stateways no longer operates; in reality, there are no longer any mores or matured folkways, since by definition these can grow up only over long periods of time. Instead, . . . there are the new *technicways* which are habits of the individual and customs of the group *arising specifically as to time and occasion* to meet the survival needs of a modern technological world. . . . Invention has become the mother of necessity as Veblen indicated.

³ Most of the volumes were under Odum's sole authorship; some were with coauthors. To include his editorships and editorial collaborations, his contributed chapters and forewords, and his unpublished addresses would bring the total of his writings almost beyond accurate accounting.

Technicways are not the ways of technology, not techniques, but *ways of adjustment to technology* and the resultant behavior. Thus, "fashions" superimposed through the technique of advertising do not represent the tastes of people, nor do they reflect a gradual evolution from one style to another. . . . Hitler had made the folkways of the German people coincide with the stateways and then subsequently had utilized technology through the technicways of warfare, science, communication, and propaganda. . . . Germany is the monumental example of the potentialities of the technicways to destroy society.

He sees it possible through the study of the technicways to understand something more of the process of change and, therefore, to appraise the numerous social problems involved.

Those who would sit by the fire for reading could have fellowship with Odum in his trilogy of sociological artistry, traveling with Black Ulysses through "more'n fohty states" with a *Rainbow Round My Shoulder*, *Wings on My Feet*, under a *Cold Blue Moon*. Or such a reader might profit from what could be termed volumes of "incidence" on the South, the earlier *An American Epoch* and the latter *The Way of the South*, both of which were acclaimed as towering portraiture of the southern region, and also the volume of the turbulent early 1940's, *Race and Rumors of Race*.

Prolific and talented writer-scholar, superlative organizer, and stimulating teacher and leader, Odum's last classes and the last sharing in an oral examination for a doctoral candidate came in the late summer of 1954, concurrent with his formal retirement and when he was obviously ailing in health. Students have since described him as "carrying on" with much of his accustomed dynamic and sparkle. The oral examination was a happy experience—for perhaps more than anyone else he bled inwardly when students performed poorly or failed—because the candidate, who was a major in political science and minoring in sociology, had acquitted himself brilliantly. Odum made it known that his questions and topics had never been better handled. Upon hearing of his professor's death, this student spontaneously expressed himself from his research job 5,000 miles away, his message coming with one in similar vein from India, for the news of Odum's passing traveled fast the world around:

Dr. Odum was indeed a giant among men. His teaching often irritated me, but still I keep the clear memory of it when the recollection of lesser men, their courses and their grades, are so soon forgotten altogether. It was sometimes annoying that Dr. Odum persisted in seeing the world in larger units, deeper patterns than he could communicate or we could understand. And yet those patterns are enriched by all experience while the superficial logic of other classroom demonstrations was scarcely sufficient to their own day. The heart of his teaching was far clearer to me at the time of my examination last August than it ever was while I sat in his classes. Twenty years from now it will be clearer yet. If I, as

Odum's last candidate, may presume to carry any of his tradition on through this era of fragmented scholarship and academic detail, I hope that it may be my task to cherish his larger vision of things greater than our time and place.

Similar expressions from students flowed in from distant points, all attesting to the power of this man to stimulate others into new perceptions, to help them draw more confidently on their growth potentials.

He moved cooperatively amid the living reality of academic affairs and in important spheres beyond the campus. His was a life of the open door—at office, home, and farm—for anyone who sought his counsel. Townspeople and farm folk found in him the big, generous being of the community.

Responsibilities and honors were thrust upon him, for his interests and skills had become widely known by the late 1920's. Presidencies, including that of the American Sociological Society; exacting duties with President Hoover's Committee on Social Trends and later in the Social Science Division of the Century of Progress Exposition; chairmanships of organized programs in race relations, social research, regional planning, social work, penal problems, and, in 1952, in the first penetrating analysis of the "state of the Consolidated University of North Carolina"; honorary doctorates, "distinguished" visiting professorships, and meaningful awards for his scientific courage in the sociology of race and for his understanding in the realm of religion—all these responsibilities and honors were inescapably and deservedly his.

Two recognitions came in 1953-54, each deeply valued. First, the O. Max Gardner Award, the benefaction of a recent Governor, for the faculty member of the Consolidated University—three units totaling 1,150 faculty members and 12,000 students—who is considered to have "made the greatest contribution to the welfare of the human race in the current scholastic year." Honor does sometimes come to a prophet within his own state. The other unsolicited award, as of July 1, 1954, was a three-year fellowship from the Guggenheim Memorial Foundation to enable Odum to pursue his "study of the regional character and folk culture of the South."

Before concluding, a brief glance may be made toward creative sources and recreative interests. Anna Louise Kranz, whom destiny brought from Tennessee to Clark University for graduate work, became in 1910 the cherished partner whose abilities and devoted wifely role will ever be incalculable in the full measure of her husband's life and work. Two sons of already high attainment in zoological scholarship with specialties in ecology, one daughter of unusual musical talent, and grandchildren from all three homes have filled Odum's family cup to joyful fullness.

To taste of his immediate household's hospitality has been the unforgettable privilege of countless students and visitors from many areas. And to his farm came many first awards for Jerseys whose progeny spread southwide through the years to help the South to rise, and thus the creative recreation of this "Master Breeder"—he was one of the few to be so designated by the American Jersey Cattle Association—has been symbol and reality of his regional dedication.

Region, nation, world—his mind and spirit embraced them all, for he was too big to follow any narrow way of academics or of creedal limitation; a scholar rightly praised at home and in far-distant lands; a giver of new ideas and thoughts and theories in that hard field of social science; a "Master Seer" and vision lifter for his colleagues and his students; a writer of poetic prose heart-woven about the folk of every level; a citizen esteemed within his South and throughout the wider world—it *can* be that all this is but a part of his immortality. Certain of the words on the monument to Switzerland's Pestalozzi come to mind as fitting the Southland's Odum: "Educator of humanity. . . Man, Christian, Citizen . . . Blessed be his name."

L'Envoi

The Negro helper at Dr. Odum's little farm, when asked by Mrs. Odum if he had missed, in the brief graveside service, some praise and preaching, replied: "No, ma'am; Dr. Odum had already by his life well preached his own sermon; no need for more; no words could be good enough."

THE PSYCHOSOCIAL DYNAMICS OF UNION-MANAGEMENT COOPERATION

CHARLES B. SPAULDING

University of California, Santa Barbara

Like so much of sociology, industrial sociology was named at conception rather than at birth or baptism and has found itself struggling to prove that it exists. Arising largely out of the work of Mayo at Hawthorne, it was stimulated by the lush growth of American unionism during the thirties. Its early limitations having been soon recognized,¹ sociologists have been struggling to broaden its scope and to amplify the factual foundation upon which it rests.

The purpose of this paper is to present a rigidly abridged formulation of an attempt to analyze the general pattern of perceptions, attitudes, need satisfactions, and structural elements present in situations of healthy labor relations in organized, moderate-sized industrial plants in competitive fields. The formulation derives from a series of published studies of such situations and from certain experiences and unpublished studies of the writer.² The principal body of data utilized consists of a series of monographs recently completed by the National Planning Association. This paper was prepared before the last two volumes in that series appeared, and it differs considerably in orientation from the official summary in Volume 14.

Like the concept of personal health, the picture of healthy labor relations which is gained from a comparison of the various materials is that of a complex dynamic equilibrium in which various necessary elements are mutually determining. In describing such a system one is always faced with the problem of selecting a point of beginning, for the element which is presented first appears to be overemphasized.

¹ Reinhard Bendix and Lloyd H. Fisher, "The Perspectives of Elton Mayo," *The Review of Economics and Statistics*, XXXI: 316, footnote, *et passim*; Harold L. Sheppard, "Treatment of Unionism in American 'Managerial Sociology,'" *American Sociological Review*, XIV: 310-13.

² Footnote references will not be made to the various materials to support points made in the formulation which follows. To do so would result in a series of references for almost every sentence. The information necessary for such references has been developed in a work sheet used by the writer and based to a considerable extent on Case Studies 1 through 12 of the series entitled *Causes of Industrial Peace under Collective Bargaining*, published by the National Planning Association; William F. Whyte, *Pattern for Industrial Peace* (New York: Harper & Brothers, 1951); John S. Ellsworth, Jr., *Factory Folkways* (New Haven: Yale University Press, 1952).

Since there is no escape from this dilemma, we shall begin with the fact that over a period of time a strong, successful management, finding itself faced with the unwelcome fact of existing or impending unionization of its workers, perceives that the representatives of the union can be honest and responsible and further that a strong, stable business union, which can represent all or most of the employees, may actually be useful to management. This perception can develop within a management which was originally either friendly or hostile, and it can come about as a new approach after a preceding period of serious difficulty. It need not spring fully developed from any mind, for management may begin dealing gingerly with the union and arrive at the total perceptual complex a bit at a time.

No matter what is the time pattern of its origin, this perception on the part of management does not flow entirely from its daydreams. Rather it flows in marked degree from the character of the unions with which management is faced. When a management, forced to take a hard look at the world of unionism, sees such organizations as the International Association of Machinists, The Amalgamated Clothing Workers,³ The United Steelworkers of America, or the two principal unions in the paper industry, they perceive a basis for the perception outlined above. These unions have become famous for their acceptance of the rights of business to exist, their responsible behavior, stability of leadership, and general reasonableness—a reasonableness which stems from strength, self-confidence, and experience. Where particular local unions do not possess these characteristics, they must be developed on location if healthy relations are to result.

Out of these background perceptions and attitudes grows the fact that at some point in their relationships the men of the union and of management find themselves able to bargain together without emotional blocks and uncomplimentary or stereotyped patterns of perception. They begin to recognize that on both sides of the table are men marked by fairness and integrity. And then a new orientation creeps into their relationship. They begin to search for the solutions to mutual problems, to gather facts, and to display flexibility in the suggestion and acceptance of solutions. Principles are less often asserted, and accommodation is more vigorously sought. If the preceding situation has been troubled and bitter, the catalyst for change is usually some new personality on one side or the other.

³ In order to keep the record clear, one comment must be made on the character of the Amalgamated Clothing Workers. This union has liberal social and political ideals, yet it is famous for its deliberate fostering of strength in the employers for whom its members work.

The result of the formal phases of bargaining is, of course, a written agreement. In some cases the early agreements may be relatively simple, but a strong tendency exists for them to grow by accretion as people live with them.

The agreements reached and written in formal bargaining are essential to most specimens of labor health, but, like marriages, they mark only important transitions. Life with a union turns out to be a day-to-day, minute-to-minute affair. The signing of a labor agreement no more marks the automatic beginning of bliss than does the fade-out at the end of a Western movie. A satisfactory pattern of mutual existence is built by means of effort, intelligence, and good will. Life in the shop can no longer be circumscribed by the neat hierarchical organization charts of managerial relationships. New channels of communication have been opened up. The foremen can no longer be the "Bull of the Woods," an autocrat whose word is law. The issuance of a new piece rate may be met not only by grumbling and a careful control of the amount produced but by a knock on the door of top management by the union president or international representative.

Anyone who has had any breadth of experience in the field of labor-management relations can testify to the fact that these new problems can lead to a situation choked by technicalities and red tape and surrounded by mutual suspicion, personal animosity, and frozen fear. A small civil war may develop.

But in the type of situation here under consideration quite the opposite occurs. The mutual search for solutions continues after the formal agreement is signed. Outside agencies are seldom called in. A series of co-operative activities, such as safety and efficiency programs, develop. Many subjects are discussed between union and management representatives.

These discussions of problems and these joint programs illustrate beautifully how elements are mutually determined. For they both require and, at the same time, create mutual trust and confidence. But the end is not yet, for the amity and joint achievements so far discussed lay the basis for an interlocking network of services and satisfactions, and these services and satisfactions in turn make possible honest and effective bargaining and other mutual activities.

In plunging into the analysis of these mutual services and satisfactions together with certain structural elements which facilitate their development, let us recall that one of the basic factors in the achievement of healthy industrial relations is the acceptance by a management of the proposition that a strong, stable, business union which can represent all or most of its employees can be useful in the competitive business struggle.

A strong and stable union turns out to be one which can live up to its agreements in spirit as well as in letter, and one in which there is some continuity of policy and usually of leadership. It is usually a union which is relatively free from internal squabbles among competing factions vying for leadership and thus needing to create issues. The marks of a business union are that it is willing to aid the employer in earning profits provided its members get what it regards as a fair share.

Having gradually come to the conclusion that the presence of such a union is a good thing, management, either with or without a clear conception of what it is doing, sets out to create an environment in which that union can thrive. In one way or another it encourages its employees to join the union, or unions, with which it bargains. In most cases some formal device such as the union shop is utilized, but the contract clause is not the heart of the matter. Fully as important is the attitude of a management which recognizes the political character of the position of the union leader and tries to free him from the fear of losing his membership support through either withdrawal of disaffected members or raids by other unions. By this policy companies also tend to overcome the inefficiency which can result from bickering in the shop between union and nonunion men.

The fact that the companies come to realize that the able union leader must stand for re-election also causes them to be willing to enhance his prestige. An opportunity to support him arises in the development of the two-way process of information sharing which comes to mark a majority of these relationships. The union leader who has been consulted in advance about such a matter as a basic change in a production process is in a position to assume leadership among his fellow workers because of his superior knowledge, and he is not faced with protests from union members about matters concerning which he does not have the facts. He is, thus, not put in the position of taking, in ignorance, an untenable position which he may later be forced to defend in order to remain consistent. In serving the needs of the leader, management may also serve itself, for he may lay a basis for the acceptance of a new process not only by talking with the employees and preparing them for the impending change, but also by providing suggestions concerning that process based on his knowledge of the shop and the men in it.

This mutual process of information sharing is not an easy thing to become accustomed to; but, when it becomes a genuine process of problem solving, it seems to pay off in terms of production, efficiency, and union-management cooperation in the achievement of that efficiency. It

constitutes one of the best methods yet discovered for making available to management the real knowledge that rests in the hands, or the heads, of the men on the machines and of securing intelligent and willing co-operation in efficient production.

One aspect of the fact-finding and problem-solving process is the handling of grievances. Suitable managerial handling of grievances may be described as being firm, fair, friendly, and fast. The debate over grievances is sometimes vigorous indeed, but an honest effort to settle them speedily and in the full light of the facts is made by all parties. Grievances come to be regarded by management as a device for locating and solving problems of human adjustment which directly affect productive efficiency and worker morale.

Anyone who has followed the argument thus far has very probably become aware of the fact that a great deal of somebody's time and energy must go into all these mutual activities. And so they do. One of the characteristics of concerns with healthy labor relations is that these matters are regarded as a very important part of management's responsibility. The methods of organization vary somewhat, but in most cases personnel matters become the direct responsibility of line management, with aid and assistance from a personnel department. Line management tends to be thought of as being as much a job of handling people as of producing things.

One result of these efforts of management is to give the union leadership and membership a feeling of reasonable security. If we make a somewhat arbitrary distinction between the union leadership and its membership, the position of the leaders may be first considered. The feeling of security allows the leadership of the unions to cooperate with management without fear of detriment. In fact, union leaders frequently come to perceive that a growing company with jobs protected by seniority rules offers the best chance of security for their members, and they are willing to share effectively in the information-sharing and problem-solving processes and to encourage production.

Reasonable security on the part of the union leadership also allows it to encourage the membership to live up to the agreements made with management and, on occasion, to consider the needs of management. When leadership is not constantly fighting for its political life, it can afford to refuse to push unreasonable requests. And where the companies fall upon hard times the unions can even show interest in making adjustments which will let them live.

In addition to this feeling of security on the part of the union leadership, an aspect of union structure seems to facilitate the sort of mutual relationships being outlined. There is much variation in detail, but in

general the union local is allowed by its national body considerable authority to manage its own affairs. Upon it devolves the responsibility for creating and maintaining the operating pattern. Yet an important aid in the process is the experienced national union with its established policies and its experienced personnel ready to furnish information and advice or to come into the negotiating and grievance-settling processes whenever its skill and independence can be of assistance.

A similar comment can be made concerning the structural aspects of managerial organization. The union is able to deal either with top management or with local management having authority. The problem-solving approach appears to operate most efficiently when it is possible for persons who have authority and responsibility in the situation to come into reasonably direct and speedy contact. Of course, if the process is to be really effective, both groups must be on the alert to achieve constant and effective communication not only between union and management but also between the various levels and divisions within each.

When we turn from the contacts of management and union leadership to the employees who are the union members, we find that their needs are also reasonably well met by the pattern of relationships developed and that they respond accordingly. Having achieved seniority rights in growing concerns and feeling that they are being given consideration as human beings, the employees are willing to give suggestions, to live up to the agreements, and to support their leaders in the promotion of these activities. Their willingness to cooperate is increased by the fact that they receive wages and fringe benefits which are equal to, or above, those of persons holding comparable jobs in their respective industries or labor market areas, and by the additional fact that the grievance procedure provides them with a system of appeal from decisions of management which may appear to be arbitrary or unwarranted. These attitudes of the workers are enhanced by the feelings of security on the part of their leaders, especially in the smaller plants where the association between union leaders and members is close and continuing, for the members sense a stability in their status system.

The fact that the union members support their leaders must not be taken to mean that the unions are ruled by autocrats. The power of the membership to remove unwanted leaders remains thoroughly adequate.

Perhaps a brief summary at this point will clarify the essential pattern of mutual interaction so far developed. The relationships may be briefly stated as follows: The employers support the union leaders. The union leaders, feeling secure, cooperate in obtaining production from the workers. Therefore, the workers support the leaders, and the leaders are

then free to cooperate with management. The leaders thus being cooperative, management can support the leaders—this being where we start around again. Any brief summary of this sort must do injustice to many aspects of the situation, but it does emphasize the fact that the industrial relationships achieved in the manner here under discussion may accurately be described as constituting a state of dynamic equilibrium.

Since all of this will seem very attractive to many persons, a warning hand should be raised. Utopia is not upon us. In emphasizing the possibility of healthy industrial relations, the stresses and strains through which they are in many cases achieved have been neglected, and the delicacy of the resulting equilibria has been ignored.

A series of queries may serve to suggest other possible limitations upon the applicability of this formulation: Can these relationships exist without prosperity and a government friendly to unionism? Could they function successfully in a national industry of great size which must serve as a creator of agreement patterns for others to follow, or in industries with many scattered employers and much casual labor? Would similar developments in industries of less competitive nature result in such fraternal felicity that the public might be endangered by essential monopoly? To what extent can these particular industries serve as a guide for the great bulk of moderate-sized American industry?

In spite of these limitations, this analysis does demonstrate that a pattern of industrial health, conceived in the minds of men close to the fray,⁴ can exist. Moreover, the pattern described arises as a natural development upon basic needs, attitudes, perceptions, and structural arrangements. It is not a rigid plan designed for standardized application, but a dynamic and flexible conception of growth and habit formation resulting in psychosocial equilibrium.

⁴ See, for instance, Clinton S. Golden and Harold J. Rutenber, *The Dynamics of Industrial Democracy* (New York: Harper & Brothers, 1942).

MARITAL STATUS AND MENTAL ILLNESS

ROBERT M. FRUMKIN
The University of Buffalo

This study is based on data from the United States Census of 1950 and from the Bureau of Research and Statistics of the Ohio Department of Public Welfare.¹ The latter data include all male first admissions to Ohio state mental hospitals in 1949, the year nearest to the one represented by the census figures.

Since the rate of admissions to mental hospitals in the state of New York is two to three times as high for single persons as for married persons (1948), it seemed that married status might somehow be related to the incidence of mental illness as shown by the marital status of first admissions to mental hospitals. It appeared that there might be some relationship between marital status and major mental illnesses, i.e., the mental illnesses with the highest incidence of first admissions.

It was thus the purpose of this study to examine the relationship between marital status and mental illness, and to try to determine wherein certain causal nexuses might exist. Another object of this study was to point up areas in which further research and investigation might prove feasible.

The number of male first admissions to Ohio state mental hospitals according to marital status and major mental illness in the year ending December 31, 1949, runs as follows: syphilitic psychosis—single 27, married 85, widowed 9, divorced 30, total 151; alcoholic psychosis—single 37, married 87, widowed 15, divorced 43, total 182; psychosis with cerebral arteriosclerosis—single 49, married 173, widowed 73, divorced 16, total 311; senile psychosis—single 19, married 79, widowed 66, divorced 6, total 170; involutional psychosis—single 11, married 40, widowed 6, divorced 5, total 62; manic-depressive psychosis—single 16, married 57, widowed 2, divorced 5, total 80; schizophrenia—single 158, married 86, widowed 12, divorced 19, total 275; paranoid conditions—single 8, married 22, widowed 2, divorced 2, total 34; psychoneurosis—single 15, married 35, widowed 1, divorced 5, total 56; grand totals—single 340, married 664, widowed 186, divorced 131, total of grand totals 1,321.

¹ Where the author has been engaged as a social research analyst in mental hygiene.

Among the 1,321 male first admissions with major mental disorders in the year ending December 31, 1949, 23.5 per cent were diagnosed as psychosis with cerebral arteriosclerosis, 20.8 per cent as schizophrenia, 12.9 per cent as senile psychosis, 11.4 per cent as syphilitic psychosis, and 13.8 per cent as alcoholic psychosis. The percentages of total admissions for males with involutional psychosis, manic-depressive psychosis, and psychoneurosis were 4.7, 6.1, and 4.2 per cent respectively. Patients with paranoid conditions represented 2.6 per cent of the first admissions.

Single first admissions. Among the unmarried male first admissions, the most common mental illness was that of schizophrenia. In fact, 46.5 per cent of the male first admissions were schizophrenics of single status.

The second-ranking mental illness in this group was psychosis with cerebroarteriosclerosis. Alcoholic psychosis was third. There was also a fairly high incidence of syphilitic psychosis.

Married first admissions. In this group, which like the census data contains males married as well as separated, psychosis with cerebroarteriosclerosis was the top-ranking mental disorder, alcoholic psychosis was second, and schizophrenia was third. With the exception of schizophrenia, married persons had the largest incidence of all mental disorders among men of all marital statuses.

Widowed first admissions. The "psychoses of old age"—senile psychosis and psychosis with cerebroarteriosclerosis—had the highest incidence among widowed male patients. In all other mental illnesses the widowed group had relatively low rates of admission.

Divorced first admissions. Among divorced patients the highest-ranking mental illnesses were alcoholic psychosis and syphilitic psychosis. Third was schizophrenia. Divorced persons had a relatively lower rate of manic-depressive and involutional psychosis, paranoid conditions, and psychoneurosis.

Comparisons. According to the 1950 census of the marital status of persons over 14 years of age in the Ohio population, the following percentages of persons in Ohio were of these marital statuses: (1) single 23.6 per cent, (2) married 69.5 per cent, (3) widowed 4.5 per cent, (4) divorced 2.4 per cent.

Among the male first admissions in Ohio state mental hospitals, the following percentages of patients were of these marital statuses: (1) single 25.7 per cent, (2) married 50.3 per cent, (3) widowed 14.1 per cent, (4) divorced 9.9 per cent. These findings clearly indicate that there is a significantly smaller relative proportion of married persons and a relatively greater proportion of widowed and divorced persons among

the first admissions to Ohio mental hospitals. These findings also indicate that married persons are the most stable among the various marital status groups. Single persons, contrary to previous findings, are the next most stable group. Widowed and divorced persons are most prone to mental illness. Male divorcees have a significantly higher proportion of such mental illnesses as syphilitic psychosis, alcoholic psychosis, and schizophrenia.

SUMMARY

Our study suggests that marital status, as a social factor, is significantly related to the incidence of mental illness and of the types of mental illness a person may acquire.

Married men are the most stable. Single men rank second, although they do have a very high incidence of schizophrenia. Divorced men have a significantly higher proportion of first admission diagnoses as syphilitic psychosis, alcoholic psychosis, and schizophrenia.

Since this study was largely concerned with the group or mass phenomena, and is actuarial rather than individual in character, the next step should concern a clinical study of the individual in relation to his marital status. This is a task for the clinician. It is a necessary step if we are to understand why persons of various marital statuses experience particular mental illnesses or have different rates of admission to mental hospitals.

SOCIAL DISTANCE VARIATIONS OF COLLEGE STUDENTS

CHESTER M. STEPHENSON AND CAROL GIBBONS WILCOX

Miami University

In a study conducted in 1948 it was found that there were significant differences between the attitudes toward Negroes of white students enrolled in the different schools of a Midwestern state university.¹ Specifically, both arts and science and education students had significantly more favorable attitudes toward Negroes than the students in the School of Business Administration. The attitudes were measured by using both forms of the *Heinkley Attitude toward the Negro Scale No. 3*.

Several times since the publication of that study the question has arisen whether those findings in regard to the attitudes toward Negroes would also be true for attitudes toward all out-groups, or those groups as measured by the *Bogardus Ethnic Distance Scale*.

On December 3, 1953, 1,000 copies of the *Bogardus Scale* were distributed by students in all men's and women's residence halls at the same university. Of the 1,000 copies, 628 were collected on December 10, 1953. The sample was fairly representative of the enrollment by sex and school in the University.

The sample included 116 of the 541 women enrolled in arts and science, 41 of the 245 business women, and 146 of the 1,016 women in education. It included 111 of the 938 arts and science men, 144 of the 1,072 business men, 32 of the 302 education men, or 590 men and women out of a total of 4,114.²

All groups were compared by use of critical ratio, but only when the critical ratio was 1.480 or larger were they tabulated. The figures as given in the following paragraph indicate that no critical ratio meets the .01 level of significance of 2.58, and only one ratio is greater than the .05 level of 1.96. However, two other ratios approach the latter criterion. In all cases students in the School of Business appear to have the greatest ethnic distance, but those differences can hardly be termed significant.

The differences between the means of 144 business men (1.831) and of 111 arts and science men (1.660) showed a critical ratio of 2.085;

¹ Chester M. Stephenson, "The Relation between the Attitudes toward Negroes of White College Students and the College or School in Which They Are Registered," *The Journal of Social Psychology*, 36:197-204.

² The data from the School of Fine Arts were not used because of the small enrollment and the resulting small sample.

between the means of 144 business men (1.831) and of 32 education men (1.625), a critical ratio of 1.775; between the means of 41 business women (1.820) and of 111 arts and science men (1.660), a critical ratio of 1.560; and between the means of 41 business women (1.820) and of 32 education men (1.625), a critical ratio of 1.480.

When the section of the Scale that measures attitudes toward Negroes is scored separately, significant differences result. Here three critical ratios are greater than the .05 level of 1.96, and one of these three even approaches the .01 level of 2.58. However, the critical ratio of the difference between the attitudes of the business men and the education men is practically the same as for the difference on the Ethnic Distance Scale.

The difference between the means for 136 business men (2.720) and for 107 arts and science men (2.392) had a critical ratio of 2.411; for 136 business men (2.720) and for 30 education men (2.366), a critical ratio of 1.778; for 41 business women (2.853) and for 107 arts and science men (2.392), a critical ratio of 2.282; and for 41 business women (2.853) and for 30 education men (2.366), a critical ratio of 2.029.³

The results of this study appear to confirm those of the previous one: that there are differences between the attitudes toward Negroes of the students in the different schools. These somewhat similar results occurred, even though a different scale was used from that used in the previous study. However, the differences are not as clear cut as before. Of course, this could result from a time factor too. Students may be getting more alike in regard to their attitudes.

The fact that differences between attitudes toward all out-groups are not as distinct as the differences between those toward Negroes alone may indicate that favorable and unfavorable attitudes toward out-groups are specific in regard to particular groups and that attitudes of this type cannot be stated as a composite.

³ The schedules of Negro students were not included in the foregoing figures, and hence the N's are smaller in this tabulation than in the preceding one.

TYPES OF IMMIGRANT SINGING SOCIETIES*

IRVING BABOW
Golden Gate College

A study of the secular European immigrant singing societies in San Francisco from 1851 to 1953 suggests that the four major types of this institution found in most immigrant communities are the nostalgic, the ceremonious, the cultural indoctrination, and the protest chorus.

1. *The nostalgic singing society.* The participants are preoccupied with folk songs reflecting *Heimweh*, the backward view, and cherished memories of the homeland. Fraternizing and singing at the weekly rehearsals in a drinking club atmosphere are generally more important to the singers than display at concerts and ceremonial observances. Interest in the homeland and its folk music is poetic and sentimental rather than political.

The nostalgic choruses often began as a choral section of a provincial society or as an autonomous singing society with a nucleus of singers from the same region in the mother country. In its later career the probability would be that the chorus took in members from various parts of the homeland. Best illustrated by the Scandinavian choruses, the nostalgic singing society is characteristically a social club which is a focal point of friendly association where homesickness is assuaged and memories of the homeland rekindled by singing the folk music. The nostalgic chorus, to a greater degree than the other types, has the aspect of a primary group such as the adult neighborhood group. While norms and a hierarchy of offices develop as in other types, the nostalgic chorus seems more informal and spontaneous.

2. *The ceremonious singing society.* In this type the chief interest is in display as a singing group at concerts and ceremonial observances in the immigrant community and at regional song festivals. These choruses stress the ceremonious aspect by such devices as uniforms, flag bearers, processions, ritual, numerous honorific offices, elaborate *Sängerfeste* or song festivals, with massed choruses, competitions, trophies, speeches,

*A fuller discussion of this subject is given in *Secular Singing Societies of European Immigrant Groups in San Francisco*, unpublished doctoral dissertation by Irving Babow, University of California, Berkeley, 1954. The author expresses his appreciation to his dissertation committee—Herbert Blumer, Manfred Bukofzer, and Wolfram Eberhard.

banquets, and souvenir programs. The German singing societies illustrate the ceremonious type. Most of the German choruses in San Francisco from 1851 to 1953 were in this category.

The ceremonious chorus seems to be eager to impress the surrounding world as well as its immigrant group. Great stress is placed on numbers, both in the size of the chorus and of the audience. The festive nature of ceremonious singing activity reinforces the cohesion and homogeneity of the immigrant community. This point was stressed by Miska Hauser, the violinist, in his letter of May 4, 1853, describing the German Turnverein's first May Day Festival, in which the Turner Gesang Verein was the most active group:

No other effort to unite the German people has been as successful as the singing societies. Their fine social affairs, often repeated and always welcome, give the true and maybe the only splendor in the social life of Germans in California.

3. *The cultural indoctrination singing society.* Singing activity of this type is primarily a device to teach and encourage the young second-generation participants to use their parents' language, and to indoctrinate the children to identify themselves with the national culture of the immigrants' homeland. In San Francisco the only immigrant group with a secular chorus of this type has been the German. Other immigrant or ethnic groups, such as the Jewish, Italian, French, and Russian, have cultural indoctrination choruses in connection with language classes in their religious schools.

The present cultural indoctrination chorus in the German community is the *Jugendchor*, affiliated with the language school, the *Schulverein*. Having high symbolic value in its immigrant community, the *Jugendchor* is regarded by the German immigrant institutions as a tool for teaching the language pleasantly, for transmitting the German cultural heritage and sustaining identification with the German community and the homeland, for providing entertainment in sanctioned forms for the children and their parents, and for raising funds by benefit performances for the language school.

The cultural indoctrination chorus appears to be the most formal and least spontaneous and least permissive type of immigrant singing society. It is the one type which is run and administered not *by* the singers but *for* them. The cultural indoctrination chorus seems to require affiliation with a language school or an ethnic church school. It is the only type which aims primarily to attract the second-generation group as singers. Whereas the other three kinds of singing society are made up chiefly of middle-aged immigrants, the cultural indoctrination chorus is administered by adult immigrants for singers who are native-born children.

4. *The protest singing society.* Here the preoccupation is not with fond recollections of the past life in the Old Country but with the pattern of social experience against which the singers are protesting. In this type the singers react against things as they are and imply what is new and different. The protest chorus is interested not in retaining cherished memories but in criticizing present conditions, asserting expectations for the future, and promoting solidarity and a concerted desire for change in the immigrant group or subgroup.

During a century of immigrant singing activity in San Francisco, the protest singing society was one of the least common types. The only immigrant group in the city known to have such choruses is the Eastern European Yiddish which has two—the Jewish Folk Chorus and the Workmen's Circle Chorus.

The protest chorus is the only type of immigrant singing society which performs some songs reflecting immigrant experiences in the United States. These songs, originating mainly in immigrant population centers like New York City, imply or advocate the need for certain changes in the social order and comment critically on some living and working conditions encountered by newcomers. The Yiddish choruses of protest also perform folk songs transplanted from the *shtetl*, the Jewish small town which existed in Eastern Europe.

Of the four types of immigrant choruses, the protest singing society is the only one whose identifications move outside the immigrant group and its homeland. Both protest choruses in San Francisco, in addition to stress on preservation of Yiddish, have identified with the working class and class solidarity.

CONCLUSIONS

Organized singing activity is an important folk art found in most European immigrant groups and requiring a professionally trained director who is familiar with the folk music and national songs. During the early period of immigrant settlement, the immigrant singing society plays a more vital role within its community and in the larger society than in the later period.

Some functions of the singing society are unwitting consequences of the organized expressive behavior and were not conscious or deliberate functions for which the chorus was organized. When the immigrant singing society is established, the interest of the founding members is primarily expressive and is not directed, as a rule, toward a specific objective such as seeking to make or preventing changes in the institutions

of the social order. The original group is commonly a circle of friends who enjoy singing together and form their association in accordance with patterns of an institution which was usually transplanted from the homeland. The tendency for the chorus to develop from a "warblers' club" into a semiprofessional singing society is apt to restrict participation. The singing society is more of an interest group for a small number of immigrants rather than an institution established to meet the needs of all immigrants. The immigrant chorus has great difficulty in recruiting second-generation members. Differences of age, class, education, cultural background, degree of sophistication, and musical tastes make it difficult for the chorus to recruit new members into a group long characterized by homogeneity and warm, intimate relations among members.

The chorus membership (both the singers and the nonsinging "passive members") is not a cross section of the immigrant community or a reflection of the less prominent person, but it reflects the selection of some individuals with high status in the immigrant community. Thus, the chorus may assume more prestige and higher symbolic value than if the participants were average members of their community.

Unwittingly, the immigrant singing society fostered the formation of nonimmigrant singing societies and thus implanted a culture trait in American national culture.

The singing society varies in significance in different immigrant communities. In some it occupies a central position, in others an intermediate position, and in still others a peripheral position. The singing society requires careful nurturing by the immigrant community to survive. According to the experience in San Francisco, there is not the widespread, urgent, and persistent interest in the singing society that many immigrant communities have in institutions like the ethnic church, mutual aid society, and their press.

It is characteristic of immigrants to seek to give expression and to perpetuate the sentiments, values, and symbols which refer to their background of personal experiences and the life in which they were reared in the homeland. This condition may find an outlet in the singing society which, of course, is not the only or most significant means of giving concrete expression to this interest in the homeland.

To carry on its program effectively and to perform in concerts and ceremonial observances several times a year (in addition to the weekly rehearsals), the society requires recognition by the immigrant community. This recognition signifies that the chorus is a symbol of community solidarity and homogeneity. When the chorus performs, the members of

the community can take pride in the society as an expression of the national culture. The singing society is one of the immigrant institutions which help newcomers to overcome their feeling of separation from the homeland and their accustomed ways of life in a particular region and community, for the chorus brings to the immigrant community a part of the cultural environment of the homeland.

Practicing a folk art and primarily concerned with the folk music of the national culture, the singing society is one of the few immigrant institutions devoted to an art and requiring for its direction a specialist in one of the arts.

The singing society seems to have a function, not in the area of alleviating personal crises of individual immigrants, but rather a symbolic function in regard to sentiments and morale, especially during a period of crisis in the homeland and the immigrant community. This symbolic aspect seems most characteristic of the singing society, even though it engages, like most other immigrant institutions, in fund-raising activities for causes such as communal welfare work and for war relief and rehabilitation in the homeland. The reinforcement of community cohesion and homogeneity is largely an unwitting consequence of the singing society's activities in these ways: (1) The lyrics and music of the songs distinctive to the national culture have sentimental associations which intensify identification with the immigrant community and the homeland. The folk music sung by the chorus embodies much of the history, myths, common experiences, and aspirations of the group. (2) The singing society, when it performs in concerts and ceremonial observances like the national independence day, symbolizes the community's solidarity and harmony. (3) The chorus plays a part as one of the institutions which help to preserve the mother tongue, generally regarded as a cornerstone of cohesion and homogeneity.

The singing societies have helped to unite scattered settlements of an immigrant group in a large region such as the Pacific Coast and to reinforce the role of leadership of an "immigrant capital" in a metropolitan community like San Francisco in relation to satellite communities. The *Sängerfeste* and competitions sponsored by regional federations of choruses—as in the Welsh, German, Swiss, Norwegian, Danish, and Swedish groups—have been important musical and social events in the life of these immigrant communities.

It may be conjectured from the choral activity in San Francisco that whatever social control the singing society exercises is not coercive but persuasive and derives in large measure from the sentimental associations

and symbolic aspects when the chorus performs in celebrations, ceremonial observances, and concerts. The singing society appears to signify the harmony and regulated behavior of life in the community.

The careers of the singing societies show a variable picture. The types of career patterns are (1) the cyclical, with dissolution during such periods as when this country is at war with the homeland, and postwar revival; (2) secession and merger, with a singing section separating from an immigrant institution like a provincial or mutual aid society and joining with an autonomous chorus to form a new singing society; (3) stability and relatively long duration; and (4) instability and relatively short duration.

Throughout its career the singing society seems to remain intimately identified with its immigrant community and national culture—in the language, in the songs performed, in the membership which usually includes some leaders of other immigrant institutions, in the audiences reached, in the fund-raising, in the name of the chorus, in the meeting place, and in the symbolic role and sentimental associations.

SOCIOLOGY PROGRAMS FOR TELEVISION

J. ROY LEEVY
Purdue University

In America today there is a great interest in visual aids of all sorts. The writer has been asked to prepare a series of TV programs for sociology in a great Midwestern university.

To a sociologist this is a great opportunity to bring some phase of education to the masses outside the classroom. Too often sociologists have confined their teaching materials to the classroom. This is only a limited way to present the meaning of culture and social living to a group of students and to the public. For considerable time some sociologists have attempted to stimulate interest in sociology by short field trips, but we have not actually reached the mass public in many instances by the classroom and limited field work in sociology.

To the author TV offers to the sociologist a golden opportunity to present sociological concepts to the public in a meaningful way.

Suggested plans or ideas. We who teach sociology should agree that there are certain courses in college and university catalogues which, by their mere names, lend themselves to TV programs better than others. For example, a course in social theory which consists of a series of classroom lectures does not lend itself so well as does a course on criminology and penology or a course on the industrial city or the sociology of housing. In other words, those courses in sociology which lend themselves to field work and to the uses of different persons or groups outside the classroom lend themselves to TV programs more readily than mere lecture courses.

The selection of a general theme or topic for a series of TV programs is important, for it should have an appeal to the public; hence all the several programs will be related to the general topic, but each program will be complete so that any person desiring to tune in on a specialized program will not miss the central thought of the main theme or topic for the whole series of programs.

A PROPOSED TELEVISION PROGRAM FOR THE DEPARTMENT OF SOCIOLOGY

General Topic: The Criminal and the Public
Program I—The Meaning of Crime.

1. A 15-minute discussion relative to the legal meaning of crime, explaining the difference between the causes of crime, and how the public (the neighborhood, the city) actually produces criminals.

2. Explain the difference between a felony and a misdemeanor and the penalties as provided by the statutes.

3. Explain how the federal law provides for various acts such as the Dyer Act, the Harrison Act, the Lindberg Act, and the May Act.

4. A 15-minute visual aid procedure. Plan to use charts and graphs illustrating the statistics of crime as to youth, male and female, races, and nationality.

Program II—Agencies for the Diagnosis of Crimes.

1. The American police system. A 15-minute discussion of the various police departments of the United States, including local police departments—giving selected procedures, duties, and how each police department aids in the detection and diagnosis of crime.

2. A 15-minute interview with the director of a police training school—why police need training—how police are trained (Plan to use the director of a police training school).

Program III—The Use of Scientific Aids in the Detection and Diagnosis of Crime.

1. Plan to use a member of the State Police Department to demonstrate the use of the "drunko-meter" and the lie-detector. This usually takes 25 minutes for each aid demonstrated.

2. Plan to interview a state police ballistic director on the various operations used in the ballistics laboratory. This could use at least 30 minutes, depending upon all the items discussed, such as finger printing, blood tests of various kinds, and other circumstantial evidence revealed by the ballistics laboratory.

Program IV—Courts (Circuit and Criminal), State and Federal, as Agencies for the Diagnosis of Crime.

1. Plan to discuss the various functions of trial courts—court's docket, how set up, the bailiff, his selection and duties—adult trial courts and their jurisdictions.

2. Plan to show a film (Boy in Court) explaining the value of functions of a youths' court. This takes approximately 20 minutes.

Program V—The American Jury System.

1. Plan to take 15 minutes to discuss the selection of juries—the functions of the grand and petit juries, both state and federal.

2. Plan a 15-minute interview with a prosecuting attorney relative to his functions and responsibilities.

Program VI—How Society Disposes of the Convicted.

1. An interview of 20 minutes with a probation officer, either state or federal, concerning how he was selected and his duties, and explaining the justification of probation as a plan of modern penology.

2. An interview with a trial judge relative to best methods of handling of the convicted. This could utilize 30 minutes.

Program VII—Incarceration of the Convicted.

1. Discussion of state plans for boys' and girls' industrial schools. Show a film which has been made of some girls' or boys' school. This part of the program would take approximately 30 minutes.

2. An interview with a superintendent of a girls' or a boys' school relative to admission procedures and the entire rehabilitation program in operation. This usually takes 30 or 40 minutes.

Program VIII—The Criminally Insane.

1. Plan to have the superintendent or assistant superintendent of a mental hospital discuss the program of rehabilitation of the criminally insane. This could take 40 to 50 minutes as an interview. A film to supplement this program is useful.

Program IX—The Incarcerated Adult Female.

1. Discuss some of the research which has been done in the various women's prisons and reformatories for women. Charts showing some of the housing procedures of female inmates, their educational programs, pictures of reformatories, etc., could be used. This would take 40 to 50 minutes.

Program X—The Adult Male Misdemeanant Incarcerated.

1. Discuss classification procedures of the inmate, his educational program, the industries, the products of the institution, how the inmate is returned to society.

2. Supplement this discussion with photographs of buildings such as hospital, chapel, the various buildings where the industries are carried on at the institution.

3. Interview the superintendent or warden relative to his program of rehabilitation of the inmates. The above two parts could utilize 60 minutes, 40 for the first part and 20 for the latter.

Program XI—The Imprisoned Felonist in a Federal Prison (Male Inmates).

1. Interview the warden or associate warden, or a member of the Federal Bureau of Prisons relative to the federal plan of incarceration. Some of the federal prisons have films showing their entire programs, industries, classification of inmates, which they will loan for postage. This program could utilize 60 minutes.

Program XII—Parole as a Plan of Rehabilitation.

1. Interview a member of the parole board of a prison for 20 minutes. Also interview a member of the parole board and a parole supervisor for 30 minutes, supplementing the above with statistical charts and graphs showing the results of this program.

The writer's second series for a program for sociology to be presented by television is:

HOW TO KNOW YOUR CITY

Program I—A 20-minute discussion of the city as a sociological unit, explaining all the component parts of a city, such as its physical structure consisting of its several land uses, e.g., public uses: streets and their functions, the industrial and residential areas.

Program II—Plan a city council in session, actually passing ordinances for the city and discussing various problems of the city; have city commissioner of streets or city manager report to the lawmaking body. This would take one hour.

Program III—Replanning the city—a 45-minute discussion by the professor of urban sociology explaining how a city is surveyed, showing charts and graphs, the reasons for such an inventory. The planning commission of the city could be present and be interviewed for 20 minutes regarding facts about their recommendations for replanning the city.

Program IV—The professor meets with the school board and the school superintendent, with charts and factual information about the city such as utilization of school facilities, school costs, population growth; with slides and films, he interviews the board of education and the superintendent of schools.

The above program could be supplemented by an interview of 20 minutes with a body of citizens from the city, such as members of the schools' citizen committee. This body of citizens could be present at the time the school board and the superintendent of schools were being interviewed and the discussion of factual material was being presented by the professor of sociology.

Program V—Recreational facilities and needs of the city. This program might be improvised by showing a film like "Play Town U.S.A.," which takes 40 minutes. Then supplement this program with a discussion using charts, graphs, and factual information about the city (an inventory of what the city now has) in the presence of the city recreational director and the city's commission of parks and playgrounds. The whole program would require 60 minutes.

Program VI—Housing the City's People.

This program could start by the professor of sociology using charts and films such as "Building American Homes" which show modern building programs relative to housing, photographs of housing projects which some city has built, and also photographs of deteriorated houses of the city which reveal housing needs.

To supplement this program, a housing contractor could be interviewed, using charts, graphs, or photographs of the kind of houses that he is now building. More than a single contractor could be used in this part of the program. One full hour will be needed.

Program VII—The Business Development of the City.

Here the professor of sociology could implement this program by use of charts, films, or photographs showing the location of different wholesale and retail businesses of the city for approximately 30 minutes.

Supplement this program by a 30-minute interview with the secretary of the chamber of commerce and only one of the chamber of commerce committees.

Program VIII—The City's Industries.

Using charts, diagrams, and photographs, a discussion of the several industries of the city could be presented by the professor of sociology. This would require 40 minutes. Supplement this program by interviewing a "field man," a person who recommends the location of an industry in or adjacent to the city. Be sure in this interview to bring out the reasons why a particular industry has chosen this city for the location of its plant. This part of the program might require 20 to 30 minutes.

Program IX—The City's Waste and Sewage Disposal.

Utilizing photographs, charts, and films on how cities dispose of waste and sewage with a discussion supplemented by an interview with the city's sanitary engineer. This program would require one hour to present.

Program X—The City's Health.

Using charts and maps for location of hospitals and clinics, the city's health needs and program could be presented.

Supplement the above program by interviewing the city's board of health or by having a panel discussion by the city's board of health.

Program XI—Public Safety and Traffic of the City.

This program could be implemented by charts, graphs, and photographs showing the various provisions for fire protection of the city. The city's fire chief could be interviewed. The traffic problems of the city could be presented by the city's traffic engineer, using charts, photographs, and visual materials indicating the congestion of traffic in the

city coupled with proposals for changes in various areas of traffic. This program would require one hour to present.

Program XII—The Public and Semipublic Areas and Facilities of the City.

Make use of zoning maps, spot maps, photographs, etc., to show the location of all public buildings—city, state, and federal—as well as the location of all churches, Salvation Army citadels, YMCA, and lodge halls.

Make sure that all bodies of citizens who are asking for a location of such buildings or the use of such areas are represented by at least one person. A panel group might discuss the citizens' desires and needs. Allow one hour of time for this program.

The person who is charged with the responsibility of presenting the two series of programs should contact well in advance all lay or professional groups that he intends to present in the various programs by television. Television provides a wonderful opportunity for sociologists to bring to the consciousness of the public the practical side of sociology. If they make intelligent use of television, they will be able to help the public to live more useful lives in American cities in the future.

SOCIAL CHANGE IN LEBANON

EMORY S. BOGARDUS
University of Southern California

Lebanon became an independent country late in 1943 and hence as a modern nation has existed for only a dozen years. Although Lebanon has a history beginning in the days prior to the time of the Phoenicians, it is chiefly the period beginning with the establishment of the new republic that is under consideration here.

Lebanon is not only a new nation but a small nation. It extends along the Mediterranean for about 140 miles, and its average width is about 40 miles. Its population (1954) is about 1,350,000, which includes 120,000 Arab refugees from Palestine, who are living in camps and are not particularly welcome, for if they were to leave the camps they would increase competition among laborers for limited employment opportunities.

The mountains of Lebanon extend north and south along the seashore and are paralleled by the Anti-Lebanon Mountains, running north and south along the eastern boundary. Between them is the Bekaa Valley, also running north and south, "the bread basket" of Lebanon, as it has been called. The Lebanese live chiefly in Beirut (380,000), Tripoli (100,000), Sidon (30,000); in the Lebanese and other mountainous areas; and in the Bekaa Valley.

Lebanon is chiefly an agricultural country, a great deal of farming taking place on the mountain slopes as well as in the Bekaa Valley. Industries are largely of the handcraft type, with little industrialization as yet in a large factory sense.

Social structure and change. As elsewhere, the close connection between social structure and change in Lebanon is noteworthy. In the villages of Lebanon the patrilineal type of family life holds social change in check. John Gulich refers to a Lebanese village in which all the members claim to be descended from one man, who lived several generations ago. He had three sons, who became the heads of three sublineages. Now there are 21 sublineages in this village.¹ Marriages are chiefly endogamous and occur between the sublineages. Theoretically, at least in this one village, all the villagers have the same surname. The patrilineal village organization emphasizes the role of traditions and retards change.

¹ John Gulich, "Conservation and Change in a Lebanese Village," *The Middle East Journal*, 8:303.

Another characteristic of the villages which helps to explain why change in rural Lebanon is slow is the stratification factor.² To a casual observer it would appear that in a Lebanese village the life of the people is organized on the same economic plane. But a closer examination shows that considerable stratification occurs, which by its nature hinders change. This stratification is an aspect of the patrilineal system and pseudofeudal traditions, and suggests that structure not only limits social change but canalizes it along the social strata.

Education and social change. Constructive social changes that are to be found in Lebanon, particularly in the cities, may be traced in part to the educational opportunities centering in Beirut. The educational contributions to constructive change of the American University of Beirut, functioning since its establishment in 1866, are outstanding. The enrollment is over 3,000 in all the main divisions of its program. Rockefeller funds are making possible activities of an educational research nature, as well as an Arab Studies Program. The Ford Foundation has given a substantial grant to the development of AUB's agricultural farm training program. This program with its emphasis on training agriculturists is complementary to the Government's experimental farm with its stress on improving the breeds of stock, the improvement of soil conditions, and the development of more productive strains of seeds and fruits.

Educationally, the work of the Université Saint-Joseph (Jesuit) and other French influences during the decades have been instrumental in bringing the Lebanese into contact with French culture. Both Lebanon and her neighbor Syria have made cultural changes as a result of contacts with French culture.

Lebanon has recently (1951) established her own Lebanese National University, which specializes in teacher training. In the past the private schools have been better staffed and equipped for educating the youth, but progress in the development of a public school system is taking place. It is to be noted that literacy is about 65 per cent in Lebanon, higher than in any of the other Middle Eastern countries.

If the American University of Beirut is the leading American university outside the United States (as has been said), then the sociology work at AUB stands out as equal to, if not above, the sociology program of any other American university outside the United States. The Department has a sociology laboratory, and the best students are engaged in

² As indicated in studies of village life being conducted by the Sociology Department of the American University of Beirut (AUB), and in particular in the "Bekaa Socio-Economic Survey," unpublished manuscript by Lincoln Armstrong (Ph.D., University of Pennsylvania).

learning the latest sociological research methods with Lebanese city and village life as their training ground. It is not surprising, therefore, to learn that the graduates, not only in sociology but also in the other divisions of the University, are in demand in the Near and Middle East, and that they are bearers of constructive change in Lebanon and elsewhere.

Religion and social change. Social life in Lebanon has a distinctly religious structure, which is expressed through several religious divisions. The political organization of Lebanon could not avoid observing a religious pattern. On a predetermined basis, the president is a Maronite, the premier a Sunni Moslem, and the speaker of the Parliament a Shiite Moslem. A movement is on foot looking toward a major change involving the end of a sectarian governmental structure.

The role of religious structure in the political life stems in part from the teachings of Islam to the effect that all life is a part of religious expression. To the Moslem it seems inadequate to consider political activities or any other activities as being outside the religious sphere. Whatever the individual does is an aspect or test of his religion.

In connection with possible religious change, it should be noted that for the first time in thirteen hundred years since Islam entered the present Lebanese area, a major Conference of Christians and Moslems was held in Bhamdoun, a mountain town near Beirut, in April 1954. The fifty Christians and Moslems did not come together to integrate their two theistic religions, but to see how they might join forces in combating a common "enemy" as found in an increasing materialism, secularism, statism, and the threat of an invading communism. At the Conference, good will and mutual respect were shown by each group toward the other, partly because the religion of neither was to be affected in any way and partly because both groups recognized common undermining forces. While no great plans were jointly agreed upon, yet it was a new development for the representatives of these groups to meet on a religious basis and to discuss life sectors of common self-interest. It was emphasized in the Conference that both Christians and Moslems had a common basis in theistic beliefs and that both religions were subject to the same weakening factors. As the Moslem representative from Pakistan stated: "Moslems need to be better Moslems and Christians to be better Christians."

Technical assistance and social change. A good deal of social change has been initiated by the technical assistance work of the Point Four and the current F.O.A. programs of the United States and of the U.N.-T.A.A. (United Nations) and of the Foundations (such as Rockefeller

and Ford). These programs have had immediate tangible results in developing better methods of agronomy, of stock breeding and raising, particularly of sheep, of tilling the soil. The technical advances have brought new problems in their wake; for example, the introduction of mechanized farming has not only increased farm production but has thrown some farm laborers out of employment and increased concentration of landholdings. These unemployed men have drifted to the cities, where for a time they join the unemployed, and as a part of the marginal labor force in cities they become restless and dissatisfied. A part of the Communist "strength" (which is limited) in Lebanon is found among these unemployed farm laborers, some of whom become "urban drifters"; a part stems from antagonistic feelings toward the United States because of the support given Israel; and a part from propaganda alleging "imperialistic designs on the part of the United States and the West."

In order that the technical assistance work may go on to the best advantage of all, it is being developed with reference to avoiding unemployment. Since the Lebanese farmers are strongly controlled by tradition and since rapid mechanization of farming would create unemployment problems, technical assistance activities are trying to avoid these difficulties.

The technical assistance program has resulted in an increase in agricultural produce, especially in the field of fruits. When antiquated methods are supplanted by modern techniques, a surplus in food supply in certain fields occurs, but an adequate market may not be available. The problem becomes one of increasing the techniques of storing food for off-season uses and of building foreign markets for apples, grapes, citrus fruits, peaches, and so on. The logical trade developments should occur with nearby Arab countries, and thus the problem becomes one of foreign trade for the national government to stimulate. The technical assistance program is definitely related to the national economy and to the foreign policies of the Government. No change in any one of these programs can be made without affecting the total situation including the welfare of the people.

In the Lebanon village of Abadiyeh near Beirut an agricultural cooperative, established in 1941, "has come to dominate every aspect of its affairs." Formerly, the farmer members took their produce to Beirut by donkey and sold it as individuals; now, the cooperative, with the bargaining power of 185 farmers behind it, sends the produce "in large consignments by modern transport methods."³ Instead of the normal 25 per cent interest rate, the cooperative charges 5 per cent.

³ *Cooperative News Service* of the International Cooperative Alliance, October 20, 1954, p. 8.

It is becoming clear that where social measures are introduced too rapidly or without due consideration "for the deep-seated habit patterns of the people who are supposed to be benefitted, serious repercussions and painful social problems have resulted."⁴ Hence the need for "social research prior to social action," and for much study "before a successful program can be initiated."

Social distance changes. A study of social distance changes in Lebanon discloses some interesting trends. Prothro and Melikian report that "the changes in the roles played by various groups in the Arab Near East during the past decade provide an excellent opportunity to study stability and change in social distance."⁵ In 1951 Prothro and Melikian made a study on a comparable basis with one made by Dodd about twenty years earlier.⁶ The aim was "to determine the relationship between changing events and changing attitudes of university students toward various out-groups."⁷ In measuring possible changes "Dodd's modification of the Bogardus scale" was used.

Among the findings the following changes in human relationships were indicated.⁸ (1) In 1935 religious distances were greater than distances between national groups, but in 1951 the reverse was true. This change seems to be due to a rise in nationalism. (2) Prejudice against the Jews increased during the time of the two studies. This change is to be accounted for because of the establishment of Israel on territory that Arabs (and Moslems) claimed as their own and because of the resulting sense of injustice felt by the Arab-Moslem people. (3) A change has occurred whereby the prejudice against Armenians has decreased. The influx of Armenians to Lebanon has almost ceased, and those in the country are becoming slowly assimilated. (4) An increase in social distance attitudes toward Americans has occurred. This change has more than one explanation, but a major one is the blame attached to the United States for favoring the Jews in the establishment of Israel in Arab territory.

The unfavorable attitude in Lebanon toward the United States is maintained in part because of the continued existence of 120,000 Palestine Arab refugees in Lebanon.⁹ This number comprises one twelfth of

⁴ Gordon Hirabayashi and Nabil Saadeh, "In Their Minds and Hearts," *Al Kulliyah*, XXIX:20.

⁵ E. Terry Prothro and Levon Melikian, "Social Distance and Social Change in the Near East," *Sociology and Social Research*, 37:4.

⁶ S. C. Dodd, "A Social Distance Test in the Near East," *American Journal of Sociology*, 41:194-204.

⁷ Prothro and Melikian, *loc. cit.*

⁸ *Ibid.*, pp. 10, 11.

⁹ Out of a total of about 875,000 Palestine Arab refugees.

the total population of Lebanon. The sheer presence of the refugees in camps serves to keep alive a sense of injustice. On the other hand, a difficult situation for Lebanon would arise if the camps were closed, for Lebanon already has an unemployment problem. The adding of 120,000 (minus the children) unemployed individuals in a country the size of Lebanon would create serious difficulties. If the refugee camps could be abandoned without distorting the national economy (not only in Lebanon but in Syria, Jordan, and Egypt), a great change for the better in international and interethnic attitudes would result.

Internationalization. While rural Lebanon changes slowly, the capital (and major) city, comprising about one fourth of the country's population, shows a substantial degree of internationalization. This development has been going on for centuries, due in part to Beirut's fine harbor, strategically located on the Mediterranean. Today Beirut's splendid new airport is used by as many as 35 different airlines regularly, with people from many lands stopping off at least briefly in Beirut. The modern hotels with their air-conditioned rooms are testimony to an extensive travel business.

The long history of Beirut's international contacts is revealed in President Camille Chamoun's statement: "The great creeds and philosophies have lived together for 5,000 years without seeking to destroy each other—Phoenician and Greek philosophies, Persian and Assyrian divinities, Roman and Byzantine cultures, and finally the divine religions of Christianity and Islam."¹⁰ Lebanese lands have been occupied not only by Phoenicians but by Greeks, Romans, Christian Crusaders, Moslems, Turks, British, French, Armenians, with a resultant intermixture of cultures and of races.

There are probably more than half as many Lebanese living in other countries today as in Lebanon, for example, in West Africa; Egypt; South America, particularly in Brazil; United States; Mexico. There are about 300,000 Lebanese nationals living abroad while retaining their nationality, and 500,000 more Lebanese who are residing permanently outside their fatherland.¹¹ The emigrants generally send money home and often return in their older years, so that emigration renders the country more cosmopolitan in outlook as well as richer.¹²

Lebanon has been called "the Switzerland of Asia." She has ski resorts for winter tourists and has been named "the summer vacation capital of the Mid-East," and is becoming a tourists' paradise to an in-

¹⁰ From interview reported in *Newsweek*, August 23, 1954, p. 27.

¹¹ Joseph Donato, "Lebanon and Its Labour Legislation," *International Labor Review*, LXV:64 ff.

¹² Julian Huxley, *From an Antique Land* (New York: Crown Publishers, Inc., 1954), p. 76.

creasing degree.¹³ The Lebanon Mountains are noted for "height, coolness, a heavy rainfall, abundant springs, fertile land, and forests, a region of choice attractions," drawing people for vacations from mid-East lands.¹⁴ Thus, internationalization is fostered.

Conclusions. In this discussion of social change in Lebanon, certain tentative observations may be made. (1) A variety of social stimuli in an urban community that has regular international contacts frees a part of it from many of the usual restrictions grounded for centuries in traditions and leads to the establishment of new procedures functioning on a larger social base. (2) A strong religious cast to social structure gives it unusual stability and resistance to change if the questioning of dogmas is taboo. (3) A nationalistic structure tends to overrule the role of religion in social structure if national security is in danger. (4) A striking change in social activity suddenly introduced will throw customary practices out of use and be followed for a time by a temporary period of personal and even social disorganization. For example, the sudden introduction of mechanized farming in Lebanon creates unemployment and unrest among the unemployed until they get readjusted. It also tends to increase the food supply above normal demands unless accompanied by measures for storing up food supplies and by foreign trade developments. (5) The fact that numbers of Lebanese want their country "to be in the van of progress and justice"¹⁵ is not to be overlooked as a factor that leads to social change.

¹³ *Newsweek* interview with President Chamoun, *loc. cit.*

¹⁴ Norman N. Lewis, "Lebanon—The Mountain and Its Terraces," *The Geographical Review*, XLIII: 1.

¹⁵ Donato, *op. cit.*, p. 92.

PACIFIC SOCIOLOGICAL NOTES

Idaho State College. Jay G. Butler joined the department of sociology after completing his course work and preliminary examinations for the Ph.D. degree at the University of Illinois. He is developing a department of sociology and at present has ten students majoring in sociology.

Sacramento State College. Wilson Record's article "The Negro Intellectuals and Negro Nationalism" appeared in the *Journal of Social Forces*, October 1954. His book, *The Role of the Negro Intellectuals in Contemporary Racial Movements*, is being prepared for the University of North Carolina Press.

San Francisco State College. Carlo L. Lastrucci has been engaged in research in the field of marriage and family sociology while on sabbatical leave during the fall semester. Irving Witt is his replacement. Frederic W. Terrien is completing his second year of teaching since coming to the faculty from Stanford University.

University of California, Berkeley. Herbert Blumer will deliver on March 31, 1955, an address on "The Nature of Race Prejudice" at the dedication of the new social science building at Fisk University named in honor of the late Robert E. Park. Wolfram Eberhard has been elected to the editorial board of the *Central Asiatic Journal*. Reinhard Bendix has returned to the department after a year's leave of absence on a Fulbright Research Grant. He has completed a book-length manuscript on *Ideologies and Industrialization* based on research sponsored jointly by the Institute of Industrial Relations and a grant from the Ford Foundation. Philip Selznick will be on leave during the spring semester 1954-55 to begin research in the field of sociology of law under a Faculty Research Fellowship awarded him by the Social Science Research Council. Kenneth Bock has resumed his duties in the department following a year's leave on a Faculty Fellowship under the Fund for the Advancement of Education of the Ford Foundation. William Kornhauser is on leave during the current academic year as a Fellow of the Center for Advanced Study in the Behavioral Sciences at Palo Alto under the auspices of the Ford Foundation. William Petersen served as chairman of a newly organized Bay Area Committee for the Scientific Study of Religion, which held its first general meeting on the Berkeley campus during the Christmas week in connection with the general meeting of the AAAS. Duncan MacRae assisted Dr. Petersen in the organization of the program.

University of California, Davis. David Olmsted is the new addition to the staff. He is an anthropologist and specializes in linguistics. At present the department has an interdepartmental major in sociology and economics, and expects to add shortly a second interdepartmental major in sociology and anthropology.

University of Southern California. Martin H. Neumeyer's *Juvenile Delinquency in Modern Society* (revised edition) was published this spring. James A. Peterson's *Education for Marriage* is to be published by Charles Scribner's Sons in the late spring. Edward C. McDonagh has returned to the staff after a sabbatical leave during the fall semester. He has been studying some of the problems of Mexican workers in the Coachella Valley.

SOCIAL PROBLEMS AND WELFARE

STUDIES IN THE SOCIAL SERVICES. By S. M. Ferguson and H. Fitzgerald. London: Her Majesty's Stationery Office and Longmans, Green and Co., 1954, pp. ix+367.

This study presents a comprehensive and detailed account of social services in England during and following World War II, particularly as applied to women and children. The disintegration of family life incident to the drafting of men for the military, and to the intermittent but ceaseless bombing of cities and strategic centers, created a serious situation. War became a potent reason for the promotion of welfare activities far beyond the limitations permitted by the current social philosophies. It necessitated a program aimed to meet the social needs of all, not to those only which were normally covered by the old Poor Laws.

Emergency maternity service and the evacuation of women and children from danger spots at once commanded attention. Anachronistic laws and shabby treatment of the unmarried mother and her child were blind spots in the rapidly moving development of social services that met the needs of all, regardless of economic conditions. Antagonism to a new program, however, exhibited the antisocial attitudes of many personalities in all walks of life. A diversified plan of care was eventually adopted.

The health of children has weighed heavily on the conscience of the nation. Infant mortality in 1899 stood at 163 per thousand births, or 1 death out of 6. Since then, milk stations, the feeding of school children,

clinics, immunization against disease—particularly diphtheria—and various health, social, and educational measures, plus considerable improvement in the plane of living, have greatly reduced infant mortality. After the war it was less than 50 per thousand, or 1 death out of 20. The antituberculosis program gained a good start before the First World War. After a brief check preventive measures and provision for hospital care again reduced the ravages of this disease. An allowance scheme was instituted which provided aid, regardless of the means test, and became applicable to all who were medically eligible.

This study reveals the complications and intricate problems that a nation must face in war times and the courage with which a nation discarded antiquated philosophies to meet the new needs. It should be a useful tonic not only to social workers but to our legislators, both state and national.

G.B.M.

REASONABLE GOALS IN INDUSTRIAL RELATIONS. By Alexander R. Heron. Stanford, California: Stanford University Press, 1954, pp. vii+117.

Those familiar with the study of industrial relations are probably acquainted with the success of the Crown-Zellerbach Corporation's management-labor plan. Here, then, are presented a series of lectures delivered at Reed College, Portland, Oregon, by Alexander R. Heron, Crown-Zellerbach's vice-president and consulting professor of industrial relations at Stanford University. These have dealt with the scope of industrial relations and the economic, social, and political goals of the groups concerned. Discussed are such factors as the guaranteed annual wage, profit sharing, the Sherman Anti-Trust Act, the Taft-Hartley Act as well as a host of other related matters. Included in the printing of the lectures are the questions and answers that occurred during or at the end of each of the five lectures, most of which are significantly interesting and illuminating for the textual content of the lectures.

Reasonable goals do not include the elimination of labor disputes, but they do include those which show consideration for all parties concerned, including the consumers. They must also contain provisions for creating an atmosphere in which an individual may achieve his greatest potential. One might have wished that the lectures had been somewhat reorganized before printing, since their general discursiveness makes for difficulties in attempting to outline with precision just how these reasonable goals should be phrased.

M.J.V.

CALIFORNIA CHILDREN IN DETENTION AND SHELTER CARE.

Edited by Gertrude M. Hengerer. Los Angeles: Wolfer Printing Company, Inc., 1954, pp. xx+123.

The study was sponsored by the Governor's Advisory Committee on Children and Youth and its subcommittee on Temporary Child Care. The Rosenberg Foundation gave "generous financial support." Sherwood Norman, Director of Detention Services of the National Probation and Parole Association, guided the cooperative effort of civic and professional groups as director of the project.

The proposals made in this study appear to be a restatement in part of the keynote of the White House Conference of 1909 that "home life is the highest and finest product of civilization. Children should not be deprived of it except for urgent and compelling reasons," and that in the light of contemporary experience casework in the home with children and parents is more effective and less expensive than detention.

RICHARD O. NAHRENDORF

Los Angeles State College

THE CHURCH IN URBAN LIFE, A FACT BOOK. Edited by M. H.

Leifer, R. A. McKibben, and R. A. Sturm. New York: The Methodist Church, 1954, pp. 67.

Eighteen carefully presented charts and graphs are given on the "American People and Urban Growth," and 39 on "Methodism in America" for 1950-53, including Methodism in selected states and cities. This study is of interest to church people who are not Methodists as well as to those who are.

A DICTIONARY OF PASTORAL PSYCHOLOGY. By Vergilius Ferm and others. New York: Philosophical Library, 1955, pp. xi+336.

The author states that there is "no special psychology that may be called pastoral psychology." Pastoral psychology is defined as "the application of the general principles of human psychology" in the fields in which "the professional minister performs his tasks, whether it be counseling, directing religious education, teaching, executing the practical tasks involved in an institutional church, preaching, or promoting the cause of spiritual and social welfare." The *Dictionary* contains useful information (with many references to sources being given) for anyone engaged in interpersonal relationships in the field of the ministry.

PRISON, PROBATION, OR PAROLE? A Probation Officer Reports. By Paul W. Keve. Minneapolis: The University of Minnesota Press, 1954, pp. 263.

The twenty-one chapters in this fascinating book tell the story of a probation and parole officer as he attempts to fulfill responsibilities assigned to him by the court or parole board. In the telling there is an unfolding of two other stories, that of the purposes and procedures of the probation and parole systems and that of the probation or parole officer's "case" as revealed in the histories of some thirty offenders assigned to the author over a period of ten years.

For its modern correctional philosophy, for its explanation of what probation and parole actually are, for its intimate portrayal of the intricate problems faced by both the person in trouble and the officer who tries to help him, for its variety of case histories, and for its statement of the need for further knowledge and of a high level of competence among probation and parole officers, this book is noteworthy. Sociologists will recognize that the categories of offenders illustrated in the book may lack scientific validity, but few will fail to appreciate the success of the author in acquainting the reader with offenders as human beings.

J. WALTER COBB

DEPRIVED CHILDREN. A Social and Clinical Study. By Hilda Lewis. London: Oxford University Press, 1954, pp. vi+163.

The author, a psychiatrist, studied 500 children in need of care who were admitted to the experimental reception center at Mersham in Kent between 1947 and 1950. A follow-up study was made of 240 of these children. Most of them had been deserted and were homeless, the victims of cruelty and neglect. They were maladjusted and some were delinquent. The condition of the children at the time of reception is described in detail and related to their background. Besides the family background and previous personal experiences, the author analyzes the nature of personality, including physical factors, intelligence, certain symptoms, social attitudes, and patterns of behavior. The analysis of the data shows significant connections between the behavior of the children and their upbringing and social background. Subsequent histories of the follow-up cases show improvements in certain aspects of their behavior. The last section of the report deals in part with the outcomes of recommendations and consequent action.

M.H.N.

TRAINING FOR HUMAN RELATIONS. An Interim Report. By F. J. Roethlisberger and others. Boston: Harvard University, 1954, pp. 198.

This is a report of the first three years of a study on how "to improve the human relations understanding of people who are or will be in positions of administrative responsibility and other organizations" and deals to a degree with three rather obscurely labeled problems of culture, learning, and involvement.

OUR NEEDY AGED: A CALIFORNIA STUDY OF A NATIONAL PROBLEM. By Floyd A. Bond, Ray E. Baber, John A. Vieg, Louis B. Perry, Alvin H. Seaff, and Luther J. Lee, Jr. New York: Henry Holt and Company, 1954, pp. x+401.

This study, financed by the John Randolph Haynes and Dora Haynes Foundation, represents an intensive and cooperative study of the aged in California by a group of social scientists (two sociologists, two economists, and two political scientists) of the Social Science Research Center at Pomona College. California is an important state in which to make this kind of study because it is in many ways a mecca for elderly people. The emphasis is placed on original research, including economic conditions, political attitudes, and social characteristics. The state-wide survey covered the group 65 and over outside of institutions. The sample was drawn by a method known as multistage area sampling. This proved to be representative of all known characteristics. The questionnaire form used by the interviewers was pretested, which added to the accuracy of the study.

The concrete material deals with the characteristics of the aged population of the state; old age assistance program; pensions, politics, and pressure groups; the California Law and regulations, including administration and its problems; a comparison of the various state laws; financial aspects, recipients and nonrecipients; and a study of some attitudes and opinions. In 1950 California's aged (those 65 and over) constituted approximately the same proportion (8.5) of the total population as the ratio (8.2) for the nation as a whole, but before the war this state had a higher percentage of aged than the average for the United States. The old-age assistance program involves approximately 270,000 people and requires public expenditures totaling \$220 million a year. Besides the extent of the problem, the study of the aged involves difficulties because the inquiry necessitated prying into matters most people regard as their own personal affairs.

The report gives a good cross section of the problems faced by administrators of various kinds of programs for the care of the aged. The description of the methodology of the study provides a map-of-the-road for similar studies that may be undertaken in other states.

M.H.N.

SOCIAL RELATIONS IN THE URBAN PARISH. By Joseph H. Fichter, S.J. Chicago: The University of Chicago Press, 1954, pp. viii+264.

On the assumption that religion cannot stand apart from the other aspects of man's life, Father Fichter applies the scrutiny of the social scientist to the problems confronting the urban Catholic Church. As a first step he divides the members of the parish into four general groupings: nuclear, modal, marginal, and dormant. A chapter is devoted to the discussion of the characteristics of each of these types. Age, sex, marital status, and mobility are found to influence the social participation of the lay member in church activities. Social status, social roles of the parish priest, social relations of the laity, the structure of the parochial societies are other topics discussed. Seven major issues in the sociology of the parish are treated as important contributions to the understanding of the urban parish. The author has presented an important piece of research in the relationships of factors relating to church membership in the urban community.

WOODROW W. SCOTT

George Pepperdine College

THE SOCIAL WELFARE FORUM, 1954. Official Proceedings, 81st Annual Forum National Conference of Social Work, Atlantic City, New Jersey, May 9-14, 1954. New York: Columbia University Press, 1954, pp. xvi+267.

Of the fifteen papers presented at the Conference last year and reprinted here, two will be of specific interest to the student of sociology. The first is written by Robert C. Angell of the University of Michigan and tells social workers of "A Research Basis for Welfare Practice." He attempts to clarify the different frames of reference from which the sociologist and the social worker attack problems of the family. He notes that "social science research is not only producing generalizations of value, it is constantly grinding new lenses with which to peer further and more understandingly into life." The other paper of particular interest is contributed by Werner W. Boehm of the University of Minnesota, who discusses "Clarifying Terminology of Social Casework."

HANS I. ILLING

THE TALLADEGA STORY. A Study in Community Process. By Solon T. Kimball and Marion Pearsall. University, Alabama: University of Alabama Press, 1954, pp. xxxiv+259.

The objective of this volume is "to present a sociological analysis of the processes of community action as revealed through the activities of citizens of Talladega as they have worked in and through their Community Council" in conducting a self-survey of health problems. In keeping with this objective, the authors present an interesting description of the social processes and problems involved in organizing the community for the self-survey, as well as the processes and problems evolving in an attempt to conduct a self-survey.

The report illustrates how established attitudes and values of the opposition might serve to prevent the constructive organization and conduction of a community self-survey. Among the attitudes and values of opposition revealed in the report were: Negro versus white, employer versus employee, large business versus small business, the "community" versus newcomers, low-class whites versus the City Commission, and those desiring immediate action versus those favoring delayed action. Many attempts were made to alleviate these conflicts, but the report shows that most were unsuccessful.

The volume is not intended as a final report on how to conduct a self-survey, or on the problems involved in the conduction of such a survey. However, the reviewer thinks that the volume is specific enough to illustrate many of the conflicts and problems that might be confronted in the conduction of a community self-survey, as well as to describe some of the social processes that must be given consideration if a community self-survey is to be successful.

EUGENE S. RICHARDS

Texas Southern University

NOWHERE WAS SOMEWHERE. By Arthur E. Morgan. Chapel Hill: The University of North Carolina Press, pp. 234.

The writer contends that the literary utopias are based in part on experiments conducted by primitive groups and that More's Utopia may have had some of its origins in reports on the ancient Inca civilizations. The argument includes the belief that "Utopias" have played a role in the writing of national constitutions, even the Constitution of the United States. The central theme is the interaction between the concepts of utopian writings and "practical plans for government."

INDUSTRIES FOR SMALL COMMUNITIES. By Arthur E. Morgan.
Yellow Springs, Ohio: Community Services, 1953, pp. 107.

The development of small industries in the small town of Yellow Springs, Ohio, and their role in developing a small-town community spirit are made clear by Dr. Morgan, an international authority on the nature of a vital community spirit as created by industries that function in the area between big business and peanut stands.

ECONOMIC PLANNING UNDER FREE ENTERPRISE. By Henry Grayson. Washington, D.C.: Public Affairs Press, 1954, pp. 134.

The author discusses "economic planning and forecasting by democratic governments," such as the United States, Canada, Great Britain, and Sweden, and concludes that (in order to meet such problems as widespread unemployment and national depressions) the movement toward planned economies has become widespread. He raises the question, Are a planned economy and the democratic tradition compatible? but does not answer it.

PEOPLES AND CULTURE

WORLD POPULATION AND WORLD FOOD SUPPLIES. By Sir E. John Russell. London: George Allen & Unwin, Ltd., 1954, pp. 513.

In this intensive survey of the population situation in countries around the world—for example, in the United Kingdom, Scandinavia, France and Mediterranean lands, Africa, India, Pakistan, China, Japan, Indonesia, the United States, Canada, Australia, South America—the reader will find a wealth of data relating to "feeding the world's population." The concluding chapter deals with "trends in food production" and points out that for Western peoples to give up "some of their food for the benefit of the backward countries" is no solution of the world's food problem. It is suggested, however, that the more advanced nations "can help the others by showing how best to develop their natural resources for the production of food for themselves." This kind of cooperation is pronounced "the surest solution of the problem of feeding a hungry world." The book is factual, realistic, and nationalistic in the sense that each nation shall put into operation solutions for its own food problem.

A.R.R.

PRIMITIVE INDIA. Translated from the French of Bitold de Golish by Nadine Peppard. New York: E. P. Dutton and Co., Inc., 1954, p. 52.

This fine piece of work is one of the products of the French "Tortoise" Expedition, 1950-52, which made studies in North Africa, the Middle East, and Southeast Asia. Although the main object of the three researchers of the expedition was to study the origin and development of architectural forms, they also collected illuminating materials on the general social and cultural life of four primitive tribes of India—namely, the Bondos, the Badabas, the Kanis, and the Todas—with which this book deals.

The work consists mainly of large photographs, presented in eighty plates—eight in color and some very beautiful. At the end of the volume are interesting and meaningful notes describing the photographs. In the narrative and descriptive part of the book, written in engaging, non-technical style and about thirty pages in length, are described various customs or ceremonies connected with such subjects as courtship, weddings, and burial of the dead. Preceding the photographic plates of each of the four tribes, a fascinating legend is narrated. Three of these legends tell of the mythological origins of the respective tribes, and one transmits the folk explanation of the misfortunes and tribulations of the Kanis tribe.

LOUIS PETROFF

Southern Illinois University

THE SCHOOL SEGREGATION DECISION. By James C. N. Paul. Chapel Hill: The University of North Carolina Press, 1954, pp. x+132.

In this "Report to the Governor of North Carolina" the first part is written by Albert Coates and the second or main part by Mr. Paul, who discusses two ways for preserving segregation by providing for free education in private schools: first, by the state creating a system of state-supported free private schools, and, second, by the state paying "each family with a school-aged child a grant of money to secure his education in any available private school." Other topics discussed are "the geographical variations in approach and in timing among different localities within the state," "taking account of the intensity of racial feeling," the differences in "academic backgrounds between Negro and White students," the need to protect "the health of individual students," the personality and desires of individual children, and possible ways for communities to make a gradual adjustment to the Supreme Court decision.

It is stated that the discussions have been directed to "the legal merit of various alternative courses other than outright defiance" and that whatever is done should aim "to preserve respect for law," especially for that law "which is organic—the Constitution of the United States." The treatment is forthright and understandable. It presents clearly certain legal aspects of the desegregation movement, but does not bring all the psychosocial elements before the reader and does not consider the legal aspects in the light of their larger national and international significance.

E.S.B.

TOBATÍ, PARAGUAYAN TOWN. Elman R. and Helen S. Service. Chicago: The University of Chicago Press, 1954, pp. xxix+337.

Latin America offers a fertile field for the social scientist, and least known of all the countries is probably Paraguay. The Services destroy the myth that this country is almost exclusively an Indian, Guarani-speaking population, as their study emphasizes the Hispanic elements in Tobatí, the isolated rural community they studied. The introduction contains excellent material on the history and significance of Paraguay in the Latin-American orbit. The nation has suffered particularly from intermittent warfare and economic dependency.

In analyzing Tobatí, the book is divided into three major sections: economy, society, and ideology. The first is especially interesting because of the chapter on specialization of occupational roles. In the second, the author presents stratification, kinship, and such institutional roles as are involved in the family and the church. Education, formal and informal, magic, myths, and medical beliefs are discussed under "ideology." The book is of significance to a variety of disciplines: economics, anthropology, sociology, linguistics, and history. The reader is not likely to finish the book with any feeling of optimism toward Paraguay, in general, or Tobatí, in particular.

ROBERT C. WILLIAMSON

Los Angeles City College

THE ORIGIN OF RUSSIA. By Henry Paszkiemcz. New York: Philosophical Library, 1954, pp. xii+556.

In an extensively documented piece of historical research, the author describes the people who lived in the Dnieper and Volga regions of Europe from the ninth to the fourteenth century and discusses the rise of Moscow.

FLY WITH ME TO INDIA. By Dorothy Clarke Wilson. New York: Abingdon Press, 1954, pp. 127.

In a refreshing and pleasing diary form, the author gives an informal report on what she saw, what she heard, and whom she met in India. She does more, for she gives deep-seated impressions of a giant nation that is just beginning to shake off some of its burdens as found in almost ironbound traditions. She describes a people proud and awakening to their own problems and striving to take a neutral place in a world of nations in conflict, a people who have gained their freedom "through an unprecedented technique of non-violence." She describes an India whose "strong, moneyed interests" are "manipulating the new government for their own interest." She finds communism appealing to people who believe that "the greatest capitalist nation on earth is hoarding much of its excess food while at least a third of the people of India are close to starvation." She doubts "whether democracy can flower successfully in an environment which is not Christian, in spirit, if not in name." She wonders why Americans cannot "realize that the only effective barriers against communism are spiritual, not physical." She asserts that "democracy can't be rammed down men's throats," but can be promulgated only through disinterested service. This small book expresses far-reaching ideas about India's problems but also about international understanding and the road to world peace.

E.S.B.

MOSLEMS ON THE MARCH. Peoples and Politics in the World of Islam. By F. W. Fernau. New York: Alfred A. Knopf, 1954, pp. xi+311.

A great deal of information about the 200 to 300 million Moslems in the world is packed into the pages of this book. After treating the historical rise of Islam in the seventh century A.D., the author traces its spread through western Asia, into northern Africa, and as far east as Indonesia. The major portion of the book is given over to recent developments in the Moslem countries and to the various problems they are struggling with today, both domestic and foreign. A major value of the treatise is that it acquaints English readers in the Western world with some of the chief social and political developments in the Moslem countries. It gives non-Moslems who are interested in world policies basic information about what is going on in a large population area of the world. The usefulness of the book could be increased by the addition of a section on what the Moslem believes religiously, especially in view of

the fact that the Moslem considers social and political factors as important aspects of religion. It would also be valuable to add sections on the methods used by Islam whereby it spread widely and on the reasons why Arabs, Turks, Indians, Indonesians, Egyptians, and others have responded to the teachings of Mohammed.

A.R.R.

FIJIAN WAY OF LIFE. By G. K. Roth. London: Oxford University Press, 1953, pp. xvi+176.

Based on twenty-five years of experience as an administrator in the islands, G. K. Roth's firsthand account of the Fijians deals with the physical setting of village life, the custom of social ownership of land, principal ceremonies, and Fijian government. Almost every aspect of the culture of the Fijians has been affected at one time or another by forces coming from beyond their horizon, and yet there have been many instances where the core of custom has withstood these waves of influence. This has resulted in a condition of mutual toleration of old and new. The author points out the fact that when colonial administration policy has been based upon the traditional Fijian social system and administered by the natives themselves, and when it has recognized the close connection of the Fijian and his land, it has been eminently successful.

This scholarly little book is beautifully illustrated and enables the reader to visualize life in the Islands. Although a very interesting presentation, its readability would have been improved if the author had used fewer italicized Fijian words in the body of the text and had included the majority of these technical terms in the glossary.

I. ROGER YOSHINO
Washington State College

MODERN SAGAS. By Thorstina Walters. Fargo, North Dakota: North Dakota Agricultural College, Institute for Regional Studies, 1954, pp. 229.

The author of this well-written "Story of the Icelanders in North America" is the daughter of Icelandic immigrants and well qualified to discuss the experiences of the early immigrants from Iceland who came to North Dakota between 1870 and 1900. An interesting autobiographical sketch of the author (17 pages) is included. A chapter on Icelandic backgrounds precedes a vivid account of the hardships that were overcome by the Icelandic pioneers to the United States. The most valuable part of the book, partly described, partly implied, shows how a transition in attitudes was made from Icelandic backgrounds to American loyalties by these pioneers.

E.S.B.

CULTURAL DIFFERENCE AND MEDICAL CARE. By Lyle Saunders.
New York: Russell Sage Foundation, 1954, pp. 317.

Professor Saunders, of the University of Colorado's School of Medicine, has written an important document analyzing many of the significant problems in providing "Anglo" medical care to almost three million Spanish-speaking people in the Southwest. The work is oriented toward persons in the medical and social work fields with the hope that an understanding of these people will facilitate the task of bringing "Anglo" health ways to them. Excellent background materials are cited, setting forth how Spanish-speaking peoples live, work, and believe. Three types of Spanish-speaking peoples are described: Spanish Americans, Mexican Americans, and Mexicans. Saunders ably presents the major ecological, historical, and cultural factors associated with each of these groups. Some attention has been directed to the class structure of Anglo- and Spanish-speaking peoples.

It seems clear that whenever a great cultural chasm exists between Anglo- and Spanish-speaking peoples, medical care programs will fail even if supported by public or private grants. In fact, several cooperative health associations failed, not for economic reasons, but because of an inability to bridge the cultural chasm of "Anglo" medical ways and Spanish health attitudes. Seven suggestions are made that will help close the gap between these two cultures (pp. 215-25). If this book receives proper attention by health workers, some real progress toward better medical care for the Spanish-speaking peoples is not too distant.

E.C.M.

AN ESSAY ON RACIAL TENSION. By Philip Mason. London and New York: Royal Institute of International Affairs, 1954, pp. ix+149.

This "Essay" is comprised of 20 short essays dealing chiefly with racial tensions in South Africa from the viewpoint of racial equity and of the biological and psychological positions that "race" is no criterion as such of human abilities. The author favors the dissemination of more knowledge about each racial group in the Union among all the other groups. He urges that "each group of races, the fair and the dark, should know what it is the other wants." The author offers no dogmatic answers to the race question, and hence his book may be read widely without increasing race tensions that are already pitched in menacing ways.

E.S.B.

THE HUMAN ANIMAL. By Weston La Barre. Chicago: The University of Chicago Press, 1954, pp. xv+372.

What does it mean to be human? Anthropologist La Barre attempts to answer this question by bringing together the discoveries and insights of a number of sciences, including evolutionary biology, primate zoology, cultural anthropology, comparative linguistics, and clinical psychology. The integration of this diverse information not only makes present knowledge available but, by the same token, shows what mysteries still remain unsolved.

The author follows the course of evolution from the amoeba to the ape and then indicates the developments in man that distinguish him from his primate relatives. Emphasis is placed on three factors in the shaping of man's nature—oedipal relations in the human family, the structure of language which permits but also limits thought and communication, and the delusions of animistic religion. The documentation for the discussion and helpful suggestions for further reading are given in a commentary at the end of the book instead of in the usual footnotes and bibliography.

Anyone interested in cultural origins or in the "nature of human nature" will find this a thought-provoking book. Some sociologists, however, may find themselves irritated by the views expressed on a few scientifically controversial issues.

BRUCE M. PRINGLE

Southern Methodist University

THE REAL AMERICANS. By A. Hyatt Verril. New York: G. P. Putnam's Sons, 1954, vii+309.

At the outset the author states that this book is not intended to be a scientific ethnological work, but is an attempt to convey an appreciation and an understanding of the Indians of the United States. Mr. Verril says that his purpose is "to tell of their lives, customs, arts, and industries, their psychology and mental reactions, their religious myths and their legends—in short their human characteristics, and not the shell they assume when in the presence of strange white men."

The reader's attention is called to a number of false ideas and misconceptions which are still prevalent regarding the American Indian. He is also reminded of the Indian's contribution to American culture, including food, medicines, and the names of cities, counties, and states. Considerable space is devoted to Indian home life, religion, customs, art, ceremonials, dances, weapons, clothing, and articles made by the modern craftsman.

Fifteen chapters are devoted to a description of the various Indian tribes. The last part contains a selection of Indian legends, a glossary of 178 principal Indian tribes, and short biographies of 106 famous Indians. On the whole, this book covers the subject of *The Real Americans* in an informative, entertaining, and popular manner.

FLOYD A. POLLOCK

Stephen F. Austin State College

SOCIAL THEORY AND RESEARCH

SAMPLE SURVEY METHODS AND THEORY. VOLUME I: METHODS AND APPLICATIONS. VOLUME II: THEORY. By Morris H. Hansen, William N. Hurwitz, and William G. Madow. New York: John Wiley and Sons, Inc., 1953, pp. xxii+638 and pp. xiii+332.

These two books offer the most extensive and authoritative discussion of sampling theory and methods available at present. They are indispensable companions to the social scientist engaged in field research.

As the subtitles of the separate volumes imply, the explanations and illustrations of the various sampling procedures are given in Volume I; the mathematical rationale and proof for these procedures are given in Volume II. In the first chapter of Volume I the authors present what is perhaps the best and clearest survey of the principles underlying simple and other random sampling procedures. The various types of biases due to sampling are discussed in Chapter 2. In Chapter 3, the researcher will find many practical rules for common sampling designs and references to a more detailed discussion of these designs in the rest of Volume I. The remaining chapters of Volume I are devoted to an extensive analysis and description of the following topics: unstratified and stratified simple random sampling, unstratified and stratified cluster sampling with one or more stages of sampling, multistage sampling with large primary sampling units such as counties, effect of variation in the size of the clusters on sampling variances and methods of reducing this effect, double sampling, systematic sampling, sampling for time series, and methods of estimating variances. The last chapter of Volume I provides a good description of the designs and results of actual sample surveys conducted by the Bureau of the Census.

In Volume II the reader will find not only the derivations and proofs of the sampling methods described in the first volume, but also an excellent and brief discussion of probability theory. The last chapter of

this volume is devoted to the development and application of a theory for the analysis of response errors in surveys.

Volume I would have been made more useful to the research worker if the following items had been included: (1) a few basic statistical tables, such as the t-distribution, in addition to the table of the areas under the normal curve that is given in the appendix, (2) a copy of the "Instruction to Interviewers" manual used by the Bureau of the Census, and (3) a glossary of the many abbreviations used by the authors. This is, of course, a minor criticism of a book which will be of immense help to the research worker and the teacher of social statistics. G.S.

THE LEGAL COMMUNITY OF MANKIND. By Walter Schiffer. New York: Columbia University Press, 1954, pp. x+367.

The subtitle of this book is "A Critical Analysis of the Modern Concept of World Organization." Part I provides a broad historical background for the concept of natural law and the growth of the science of international law. Besides evaluating the impact of a united Western Christendom in the late Middle Ages and then the decline and disappearance of such Christian unity, so that the struggle between spiritual and temporal spheres of jurisdiction may be understood, the author draws most heavily from, and interprets, the theories of Grotius, Pufendorf, Wolff, and others who so greatly influenced the development of international law.

The author discusses, in Part II, the concept of the community of mankind, the theory of the natural interests of men, and the belief in progress. Part III is devoted to the League of Nations concept, the rise of the League after the First World War, the meaning of collective security, the semipolitical and the nonpolitical activities of the League. The modern theory of universal law, legal monism, and the primacy of the law of nations are discussed as factors in the functional development of the League of Nations and, later, of the United Nations.

The author thus lays a foundation for evaluating the League of Nations and the underlying cultural heritage in which certain elements have been outstanding, viz., the concept of the community of mankind, the theory of natural law, and the belief in progress. But there have been elements in this heritage that have blocked or hampered the realization of world organization, and in such particulars changes must be made to suit present-day conditions. The analysis is sound and the book recommended.

J.E.N.

PERSONALITY TESTS AND ASSESSMENTS. By Philip E. Vernon.
New York: Henry Holt and Company, 1953, pp. ix+220.

Professor Vernon of the University of London attempts to summarize what has thus far been accomplished in the field of personality testing and assessment in this short account. While his outlook on personality testing results is pessimistic, he writes with an encouraging gesture for the future, holding that it is possible to suggest improvements in methods at present unreliable and to encourage further refinements in the measurement of attitudes and interests as indices of personality. The book presents an array of what has been done as well as a brief survey of the current methods of attack. Treated at some length are those methods dealing with the interview, with the simple behavior and cognitive tests, ratings and judgments of personality, and those dealing with the projective techniques. The author's criticisms of many of the methods and tests are well founded and constructive. The principal conclusion reached is that the testing of "human personality is fraught with so many difficulties. . .that even the application of the highest psychological skill and technical accomplishment cannot be expected to bring about rapid success."

M.J.V.

THE DEVELOPMENT OF PERSONALITY. By C. G. Jung. Translated
by R. F. C. Hull. New York: Bollingen Series XX—Pantheon Books,
1954, pp. viii+235.

Personality is defined by Jung as an "adult ideal whose conscious realization through individuation is the aim of human development in the second half of life." It is "manifest that in childhood and adolescence the ego is brought into being and firmly established; no account of individuation, therefore, would be complete without a psychological and sociological outline of the early formative period of development."

In the latest volume of translated series of papers, dating between 1931 and 1946, the editor reports that "The Gifted Child" and Jung's "Introduction to Wicke's *Analyse der Kinderseele's*" are first translations. When Jung speaks of the intrasocial relationships in a group, he states that the group "because of its unconsciousness, has no freedom of choice, and so psychic activity runs on like an uncontrolled law of nature. There is thus set going a chain reaction that comes to a stop only in catastrophe. The people 'always long for a hero, a slayer of dragons, when they feel the danger of psychic forces; hence the cry for personality.'"

HANS A. ILLING

THE NEW WARFARE. By C. N. Barclay. New York: Philosophical Library, 1954, pp. 65.

Brigadier Barclay defines the present "cold war" as "the new warfare," which includes: (1) propaganda, by which "one's own people are confirmed in the righteousness of their cause," (2) intimidations and sabotage, (3) war "by proxy on a limited scale," (4) the threat of building up heavily armed forces, and (5) obstruction and planned mischief (such as excessive use of the veto in UN).

E.S.B.

HANDBOOK OF GRAPHIC PRESERVATION. By Calvin F. Schmid. New York: The Ronald Company, 1954, pp. vii+316.

Social statisticians, demographers, and ecologists will welcome this authoritative book on graphic representation. The author presents a lucid description and analysis of different types of graphs and graphic techniques. The first two chapters introduce the student to the basic principles of chart design. The four chapters that follow are devoted to an explanation and illustration of rectilinear coordinate charts, bar and column charts, semilogarithmic charts, frequency graphs, and the Lorenz curve. Pie charts, flow charts, pictorial and other charts are discussed in two other chapters. There is an excellent chapter on Statistical Maps, which will be of interest to the human ecologist. The problems of making three-dimensional charts and of reproducing graphs and charts are taken up in two final chapters.

The author and publishers are to be commended for the high standards they have set for themselves both in the execution and in the reproduction of the many beautiful charts that appear in this book.

G.S.

HUMAN DYNAMICS AND HUMAN RELATIONS EDUCATION. By H. Harry Giles. New York: New York University Press, 1954, pp. 108.

In the six papers of this book the author aims to suggest salient aspects of inquiry into the limitations and potentialities for growth of the individual, and into the major theories of social direction that are available to the educator. A number of "principles" are proposed, for example, "public attitudes may vary nearly one hundred per cent from private ones" and "fear may be the quickest incitement to action, but not usually to the wisest action."

CONTEMPORARY SOCIAL ISSUES. By Raymond L. Lee, James A. Burkhardt, and Van B. Shaw. New York: Thomas Y. Crowell Company, 1955, pp. 864+xv.

This book deals with problems that face the citizen of the American culture today. The subjects about which material is presented are Society and Social Change, Democracy and the Ideologies, The Politics and Administration of American Government, Personal Maladjustment and Crime, The Family in a Changing Society, Racial and Cultural Minorities, Rival Economic Ideologies, Evolution of American Capitalism, and The United States in World Affairs. In each of these areas definite questions are asked relating to the specific problem and then readings that reflect the dynamics of the problem and that present theoretical material in the contemporary social scene are given. An attempt is made to describe concrete issues in our society which call for analysis in terms of actual social settings. This book sets up a basis for critical thinking on the part of students by providing points of view that are diametrically opposed. Several readings concerning each problem are given. The book is written to be used on all levels of collegiate instruction.

WOODROW W. SCOTT

George Pepperdine College

THE APPEALS OF COMMUNISM. By Gabriel A. Almond. Princeton: Princeton University Press, 1954, pp. xxii+415.

This study is the first of a series to be published under the auspices of the Center of International Studies of Princeton University. This monograph analyzes and weighs the issues involved and serious reasons given for two opposed aspects of Communist membership: why people join the Communist movement and why they leave it.

Within its four parts, the study establishes the formal dimensions of the Communist movement and considers different types of party members within these formal dimensions; discusses the social and political characteristics, and susceptibility to communism, as factors in the process of assimilation into the Communist movement, and, on the other hand, the process of defection from the movement. It is shown that these processes vary according to the national context, from class to class, from one generation to the next generation, also within the ranks of the party. Not only literary sources but depth interviews with former party members have supplied the data for this study. Here is another objective and timely study of communism which reveals unusual features of social control operating within the Communist organization. J.E.N.

FIRST STEPS IN SOCIAL RESEARCH. By Manuel C. Elmer. Pittsburgh: Stratford Press, 1954, pp. 133.

This book makes suggestions for choosing research topics, discusses briefly historical and cultural research, and explains the life history method, the cultural method, the social survey method, and controlled experiments. Considerable attention is given statistical measures, ratio and index numbers, and variation of items in series. A unique feature is the publication of the materials in both English and Spanish, so that the Spanish-reading student may have in his native language all the helpful suggestions needed for entering the field of social research.

The author significantly points out that the first steps in research may be "the development of techniques for breaking down social situations, for developing an understanding of social concepts, and for evaluating the results in terms of some objective measure." Since the first step in collecting social data "is probably the most important part of a study," this book is of strategic value. E.S.B.

SOCIETY IN ACTION. A Study of Basic Social Processes. By Joyce O. Hertzler. New York: The Dryden Press, 1954, pp. xii+452.

This book approaches sociology from the perspective of societal function. It emphasizes the dynamics of society—social organization and disorganization, social control, social change, adjustment, and the social processes in general. Social structure is viewed as the continuously emergent product of structuralization. Hertzler's theory is compounded from abstractions and generalizations rather than from case data, and is woven into a unique and monistic sociology.

A monistic sociology is sometimes of doubtful usefulness as a beginning text because the selection of appropriate concepts often precludes the use of a sufficiently great variety of the traditional concepts of general sociology. There may be a tendency for the author to employ new, obscure, or highly specialized concepts in order to fit them to his particular theory. Hertzler has successfully avoided both of these practices. Virtually all the traditional concepts are present, and a few others have been added—protoprocesses, structuralization, functionalization, normalization, etc.—but in each case they have been used as supplements to rather than replacements for established terms.

The text is devoid of readings and lengthy illustrations, although there is a wealth of reference material. The content and findings of research are stressed rather than the method. Treatment of data throughout is synthetic rather than comparative. There is considerably less

cultural anthropology present than in most recent texts, and relatively little material that is primarily psychological in content has been used. The first chapter is comprised entirely of a general discussion of high-level abstractions and therefore may be discouraging to beginning students. However, the remainder of the book should be readily comprehensible to the college sophomore or junior.

This book is distinctly Hertzler's contribution to sociology, synthetic but monistic, rather than an eclectic selection from systems and theories of sociology. It has a point of view that is at all times present and single, and is well worth consideration as a basic text for the introductory course.

THOMAS ELY LASSWELL

Grinnell College

TREASURY OF PHILOSOPHY. Edited by Dagobert D. Runes. New York: Philosophical Library, 1955, pp. xxiv + 1,280.

Over twelve hundred pages of philosophical thought gathered from the writings of men who have become known through their utterances on the nature and essence of things make for a formidable array of human thinking. From the sixth century B.C. down to the present, the offerings reveal that man has been concerned not only with the business of knowing himself but also with his relationship to the universe about him and the creatures in it. Some of the subjects he has meditated upon are experience, metaphysics, psychic phenomena, knowledge and emotion, pleasure and pain, time and change, religion, wealth, democracy, morality, utilitarianism, immortality, truth and reason, social life. The names of the writers do not appear chronologically but alphabetically, an arrangement which some may find disturbing if they prefer to note what subjects were most frequently dealt with in certain eras. Others may wish that the editor had grouped the writings with respect to the topics forming the contributions selected. About four hundred representative writers have been chosen out of possibly thousands who might have been given space. A short biographical sketch of each writer appears in connection with the particular excerpt chosen for appearance. The editor remarks that all the men must have at one time in their lives sat down to meditate upon "the essence of being, the nature of man, the principles of ethics, the 'where from' of existence, the 'where to' of human purpose, the 'where in' of beauty, the undercurrent of emotional life, the structure of reason, the limitations of knowledge, and the quest for God." So, from A to Z, this work represents a real treasury for those who would have some brief, pithy, big moments with big minds.

M.J.V.

HOW RUSSIA IS RULED. By Merle Fainsod. Cambridge: Harvard University Press, 1953, pp. xiv+575.

The aim of this book is, according to the Preface, ". . . to analyze the physiology, as well as the anatomy, of Soviet totalitarianism and to communicate a sense of the living political processes in which Soviet rulers and subjects are enmeshed." The book is divided into four parts. They take up, in sequence, a historical analysis of the forces and factors that produced the Bolshevik Revolution and transformed its character; the Party and its changing role in theory and practice; other instruments of rule, such as the Constitution, the Soviet hierarchy, the bureaucracy, the police, and the armed forces; the impact of the Soviet pattern of controls on factory and farm, the tensions produced, and, finally, an appraisal of the strengths and weaknesses of the Soviet political system.

This extensive research monograph is a noteworthy product of the Russian Research Center at Harvard University. It is rich in information, realistically and skillfully interpreted. The findings of this study remain valid regardless of recently publicized "changes" in Soviet attitudes and policies which are, of course, suspect. Among works which describe how Russia is ruled, this one deserves a lasting position.

J.E.N.

INTERVIEWING IN SOCIAL RESEARCH. By Herbert H. Hyman and others. Chicago: The University of Chicago Press, 1954, pp. xvi+415.

In this "systematic analysis of sources of error in the personal interview," the National Opinion Research Center reports on the different ways in which errors in interviewing originate in the interviewer's attitudes, in the respondent's attitudes, and in the interviewing situation. The interview is defined as a method which yields "direct descriptions of the world of experience."

Errors may occur via the attitudes and beliefs with which the interviewer enters the interview situation, "which operate to affect his perception of the respondent, his judgment of the response, and other relevant aspects of his behavior." Even the physical appearance of the interviewer may affect the respondent's response; that is, his "racial" appearance or his "economic-class" appearance may exert influence on the respondent.

Errors may also creep in via situational determinants, such as "the contents and formal types of questions, the procedures established for

the interview, the physical setting, the mode of recording, the accidental distractions, the temporary state of the parties, and the like." Sponsorship of the interview, or who is judged by the respondent to be the sponsor, is also important. "Gross errors" may include "asking errors," "probing errors," "recording errors," and "flagrant cheating."

In a study of 1,161 "present and former NORC interviewers," it was found that "women had better average ratings than men," that "the married women were superior to single women," that "the 30-39 age group showed up best," that "college-trained interviewers achieved somewhat higher than average ratings," and that the college-trained interviewers "who majored in psychology, sociology, or anthropology received the highest ratings."

Different methods of reducing interviewing errors are suggested. The total results of this study are meritorious, for they lay the main possible sources of error on the table, as it were, and help the user of the interview to perfect his techniques. More research in this field, however, is needed.

E.S.B.

AMERICAN DEMAGOGUES. By Reinhard H. Luthin. Boston: The Beacon Press, 1954. pp. xv+368.

Ten so-called "noxious weeds" of the American scene in the twentieth century have here been subjected to vigorous cross-examination on the charge of being demagogues. The prosecution has showed them up as villains in the scenes in which they strut across the stage. All of them have wanted to be known, however, as protectors of the people, championing their rights to a so-called better life. For this, the demagogues have studied and sampled ways to overthrow whatever reasoning ability the common people may have, depending upon the triumph of emotion and passion to take its place. Indulging in a general display of stunt performances, accompanied by as much histrionics as they possess, the demagogues discussed here seemed not to have too difficult a time in attaining their goals, at least for a time. The "power drunk" politician, shrewd bird of prey that he is, has even been able to enlist many citizens with good social and financial standing on his membership roll. At any rate, all of them seemed to have torn a leaf from Machiavelli's *The Prince*. Posing as apostles for the despairing, it perhaps is easier than one realizes to activate thousands for a cause.

The ten portraits offered here are those of James Curley, "The Man" Bilbo, Big Bill Thompson, Vito Marcantonio, Alfalfa Bill Murray, Pa

and Ma Ferguson (treated as a unity), Gene Talmadge, Huey Long, Frank (I am the Law) Hague, and Joseph McCarthy. Ten states are represented by them. Author Luthin finds that they have some common characteristics: (1) all have exploited race and religion; (2) all wore distinctive types of clothes; (3) all have been exhibitionists; (4) all employed pageantry and entertainment; (5) all utilized a skillful use of slogan and indulged in name-calling; (6) they encouraged affectionate names for themselves and used the plain-folks device; (7) they have revealed a basic anti-intellectualism, for they profess to believe that the "common people" fear it. This is a book for Americans who would preserve the democratic spirit of fair play.

M.J.V.

TODAY'S ISMS: COMMUNISM, FASCISM, CAPITALISM, SOCIAL-ISM. By William Ebenstein. New York: Prentice-Hall, Inc., 1954, pp. x+191.

The four ideologies analyzed in this study are the most controversial among those competing for intellectual, political, and economic supremacy. That the author has an exceptional background for writing a work of this kind is indicated by several other publications of his in related fields. The approach taken here is governed by the "way of life" concept. Totalitarianism and democracy are examined as two diametrically opposed ways of life, with contradicting beliefs and values. Communism and fascism represent the totalitarian way of life; capitalism and socialism are examined in terms of the democratic way of life. Philosophically, these several ideologies are based on incompatible conceptions of the nature of man. This reviewer endorses heartily the author's method of contrasting the basic social values identified with these dynamic ideologies. A book of this kind is timely and worth wide reading. J.E.N.

AMERICAN HEROES: MYTH AND REALITY. By Marshall W. Fishwick. Washington: Public Affairs Press, 1954, pp. viii+242.

Sprightly written, this entertaining but informative exposition on American heroes offers some interesting questions and indicates not a few challenging problems for those intrigued with the phenomenon of mass persuasion. Dr. Fishwick of Washington and Lee University has long been a student of American folkways and so brings to his book an authority essential for his subject. Americans, he holds, have always needed something glamorous to worship, what with the absence of coronets and regal trinkets. As a result, they have "concentrated their

affection on a few men" and, answering to an urgent need, have indulged in hero worship to such an extent that it has become an integral part of American life. Wisely enough, the hero-making process has been made the central core of the book, and so the focus of light has been cast not only upon the heroes but upon the hero-makers and the emergent myths created. Much of American folklore is "fakelore" reports the author. Heroes like Captain John Smith, Washington, Boone, Lee, the "Self-made Man," Billy the Kid, Buffalo Bill, Henry Ford, Doug Fairbanks and his mobile counterpart Mickey Mouse, and the Great Western Cowboy have all been subjected to the analytical slide rule for heroes. The slide rule of the past is no perfect one for the future, for the confession is made that heroes seem to be the products of historic times and that "creating heroes seems as simple as sunlight," but as difficult to explain. Just now, the author states that the new American hero may be getting a "new look," but the process is going on. In a biographical summary note, a table appears listing the selected heroes, the types represented, and their makers. It is all sparkling, witty, and meaningful.

M.J.V.

THE INTERPERSONAL THEORY OF PSYCHIATRY. By Harry Stack Sullivan. Edited by Helen Swick Perry and Mary Ladd Gawel. New York: W. W. Norton & Company, Inc., 1953. pp. xviii+393.

The editors have assembled in this volume significant material from unpublished lectures given by the late Dr. Sullivan. Sullivan approached psychiatry through the developmental route, that is, by tracing the development of the person from earliest infancy to adulthood. From this pattern of analysis would be drawn the conclusions regarding mental disorder in later life. The "developmental epochs" are designated in terms of infancy, childhood, the juvenile, preadolescence, and early and late phases of adolescence. The period after adolescence is considered primarily for deviations in adult behavior, two categories being discussed in this study: the earlier manifestations of mental disorder (schizoid and schizophrenic) and the later manifestations of mental disorder (matters paranoid and paranoic).

Particular credit is given for Dr. Sullivan's influence on the profession of psychiatry because he viewed the individual in his relations to other people and to his social setting. He recognized the importance of social factors in mental health and mental disease. The views expressed in this book would therefore have interest not only for the psychiatrist but for the social psychologist.

J.E.N.

THE DEVILS OF LOUDUN. By Aldous Huxley. New York: Harper & Brothers, 1953, pp. 340.

Along with creating an exquisite bit of belles-lettres, Huxley has written an exciting and indeed compelling social-psychological interpretation of one of the strangest occurrences in history—that of Urbain Grandier, a priest of Loudun in the era of Cardinal Richelieu who made many enemies and was accused of being responsible for mass hysteria in an Ursuline convent whose nuns believed themselves to be possessed of devils. The priest was condemned and burned at the stake, but the nuns continued to be possessed until freed by a Jesuit mystic, who later became deranged himself.

Skillfully woven throughout the story is the fabric of human motivation: the suspicion and doubts of the townspeople, the rumors and the insinuations, the jealousies of Grandier's fellow clergymen, the terrible inferiority and hate of the prioress, and the power politics of Richelieu. These are the factors which make *The Devils of Loudun* so contemporary, for how often it has been that a reputation or career has been sacrificed at the altar of goodness only to have the subtler forces of personal ambition, political expediency, and jealousy and hate which held the torches and lighted the fagots discovered later.

BRUCE A. WATSON
Lakeport, California

FREEDOM AND CONTROL IN MODERN SOCIETY. Edited by Morroe Berger, Theodore Abel, and Charles H. Page. New York: D. Van Nostrand Company, Inc., 1954, pp. xii+326.

This book has been written especially in honor of Robert Morrison MacIver by a galaxy of his former colleagues and students. Seven essays, each with different authorship, are grouped under the general caption "Social Control, the Group, and the Individual." Another group of seven essays comprises the second section, entitled "The State and Society." In this second division Professor MacIver's own contributions to sociological theory and to political theory are stated. The principal questions dealt with in the volume are three: "individual freedom in an age of large-scale organization, intergroup relations, and the relation of the individual to his government." The subjects offered for the development of these leading questions are eminently suitable for a written tribute to Professor MacIver.

J.E.N.

OTHER BOOKS RECEIVED

- GERMANY'S MORAL DEBT. The German-Israel Agreement. By K. R. Grossman. Washington, D.C.: Public Affairs Press, 1954, pp. 71.
- BEHIND THE PRESIDENT. A Study of Executive Office Agencies. By Edward H. Hobbs. Washington, D.C.: Public Affairs Press, 1954, pp. 248.
- FREE AND INEXPENSIVE MATERIALS ON WORLD AFFAIRS. By L. S. Kenworthy. Washington, D.C.: Public Affairs Press, 1954, pp. 94.
- INSTITUTIONAL NURSES: ROLES, RELATIONSHIPS AND ATTITUDES IN THREE ALABAMA HOSPITALS. By T. R. Ford and D. D. Stephenson. University, Alabama: University of Alabama Press, 1954, pp. 165.
- ENROLLMENT FORECASTS: STATE OF WASHINGTON. By Calvin F. Schmid and others. Seattle: Washington State Census Board, 1954, pp. 19.
- ZUNI LAW, A FIELD OF VALUES. By Watson Smith and John M. Roberts. Cambridge, Massachusetts: Peabody Museum, 1954, pp. 180.
- THE LOST VILLAGES OF ENGLAND. By Maurice Beresford. New York: Philosophical Library, 1954, pp. 445.
- ECONOMY AND SOCIETY. By Wilbert E. Moore. New York: Doubleday and Company, Inc., 1955, pp. 48.
- THE MATERIAL CULTURE OF PUEBLO BONITO. By Neil M. Judd. Washington, D.C.: Smithsonian Institution, 1954, pp. 398.
- PSYCHOLOGICAL STATISTICS. Second Edition. By Quinn McNemar. New York: John Wiley & Sons, 1955, pp. 408.
- OCCUPATIONAL MOBILITY IN THE UNITED STATES, 1930-1960. By A. J. Jaffe and R. O. Carleton. New York: King's Crown Press, 1954, pp. 112.
- HUGH ROY CULLEN, A STORY OF AMERICAN OPPORTUNITY. By Ed Kilman and Theon Wright. New York: Prentice-Hall, Inc., 1954, pp. 376.
- THE HEART IN EXILE. A Novel. By Rodney Garland. New York: Coward-McCann, Inc., 1954, pp. 314.
- PLANNING FLORIDA'S HEALTH LEADERSHIP: FLORIDA'S DOCTORS AT MID-CENTURY. By John M. MacClacklaw. Gainesville: University of Florida Press, 1954, pp. 110.
- FOREIGN POLICY ANALYSIS. By Feliks Gross. New York: Philosophical Library, 1954, pp. 179.

Sociology and Social Research

AN INTERNATIONAL JOURNAL



Articles in Forthcoming Issues . . .

May-June 1955 and later

Changes in Ethnic Distance	R. C. MITCHELL, JR.
Problem and Nonproblem White Siblings	W. H. HODGE
Sociology of Carl Kelsey	WALLACE WEAVER
Attitude Changes in Students	JOSEPH C. LAGEY
Selective Evolution	C. F. LUNG
Leisure-Time Activities of Sociologists	M. L. JORDAN
Stone-Age Culture of Mayas	RAY E. BABER
The Core of Juvenile Delinquency	CHARLES J. BROWNING
Loss of Parents and Psychosomatic Illness	C. E. VINCENT
Teaching "The Field of Social Work"	HERBERT STROUP
Social Change in Egypt	E. S. BOGARDUS
Labor under Review	MELVIN J. VINCENT
The Changing Family in Modern Greece	PANOS D. BARDIS
Sociological Contributions of Lichtenberger	J. H. S. BOSSARD
Broken Homes and Juvenile Delinquency	PHILIP M. SMITH
Research in Sociology of Punishment	DONALD R. CRESSEY
Professional Training of American Sociologists	CALVIN F. SCHMID
Adjustments of Retired Persons	R. GRANN LLOYD
Measurement of Occupational Status	DAVID YAUKEY
Scalability of Church Orthodoxy	GLENN M. VERNON

Articles in Preceding Issue . . .

January-February 1955

A Theory of Symbols	RADHAKAMAL MUKERJEE
Social Problems and Social Planning	BESSIE A. MCCLENAHAN
Medical Sociology	A. R. MANGUS
Race Relations in South Africa	ROBERT C. WILLIAMSON
Cooperative Settlements in Israel	HARRY VITELES
Sociology in High School	BRUCE A. WATSON
Reactions to Marriage Counseling	RICHARD K. KERCKHOFF
Functions of a Sociology Honor Society	EMORY S. BOGARDUS

